

THE CASE  
FOR  
SUNDAY CLOSING.

LR

BV

133

.C3

104  
NUNC COGNOSCO




THOMAS J. BATA LIBRARY  
TRENT UNIVERSITY





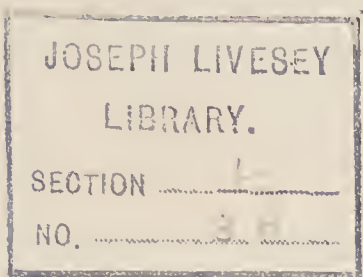
C113



Digitized by the Internet Archive  
in 2019 with funding from  
Kahle/Austin Foundation

*M. Goulmin,*

*Lausdowne, p. 8*



THE CASE  
FOR  
SUNDAY CLOSING.

NOT TO BE TAKEN AWAY.

LONDON :

THE IDEAL PUBLISHING UNION, LTD.

*(National Temperance Publication Depôt),*

33, PATERNOSTER ROW, E.C.

THE CASE  
FOR  
SUNDAY CLOSING.

COMPILED FOR THE SERVICE  
OF THE SUNDAY CLOSING SPECIAL CAMPAIGN.

---

LONDON :  
THE IDEAL PUBLISHING UNION, LIMITED,  
(National Temperance Publication Dépôt),  
33, PATERNOSTER ROW, E.C.

1899.

LR

BV133 , CG



# CONTENTS.

---

	PAGE.
I. IMPERIAL SUNDAY CLOSING   ...   ...   ...	7
BY ARNOLD F. HILLS.	
II. THE LAW WITH REGARD TO SUNDAY TRADING ..   ...   ...   ...   ...	19
BY W. LEE ( <i>Barrister-at-Law</i> ).	
III. SUNDAY CLOSING LEGISLATION...   ...   ...	33
BY CHALTON HUBBARD ( <i>Solicitor-Honours</i> ).	
IV. THE SUNDAY CLOSING MOVEMENT— HISTORICAL AND STATISTICAL   ...   ...	43
BY REV. DAWSON BURNS, D.D.	
V. THE IRISH SUNDAY CLOSING MOVEMENT IN PARLIAMENT   ...   ...   ...   ...	62
BY W. WILKINSON ( <i>Secretary Irish Temperance League</i> ).	
VI. SUNDAY CLOSING IN WALES   ...   ...   ...	74
BY DONALD MACLEAN ( <i>Solicitor</i> ).	
VII. PERSONAL TESTIMONIES   ...   ...   ...	81
VIII. SUNDAY CLOSING IN THE COLONIES AND THE UNITED STATES   ...   ...   ...   ...	119
BY GEORGE BLAICKLOCK ( <i>Barrister-at-Law</i> ).	
IX. EVIDENCE BEFORE THE ROYAL COMMISSION	127
BY PALMER GRENVILLE, LL.B., B.A.	
X. COMPARISONS OF LIQUOR CONSUMPTION ...	149
XI. APPENDICES   ...   ...   ...   ...   ...	191

## NOTE.

---

*The following Chapters have been written, and the testimonies of representative men obtained, to meet the desire expressed in many quarters for an authentic compendium upon the one movement which unites to-day all sections of Temperance Reformers and of the Christian Church. The writers are those of authority, and the Editor hopes that their contributions will furnish many an effective weapon to speakers and writers in the Sunday Closing Campaign.*

H. J. O.

33, PATERNOSTER ROW,  
LONDON, E.C.

I.

## Imperial Sunday Closing.

“Remember the Sabbath day to keep it holy.”

By ARNOLD F. HILLS.

*(Chairman Central Executive Sunday Closing Special Campaign.)*

“With songs and crying, and sounds of acclamations,  
Lo, the flame risen, the fire that falls in showers.  
Hark! for the word is out among the nations;  
Look, for the light is up upon the hours.  
O fears, O shames, O many tribulations,  
Yours were all yesterdays, but this day's ours.  
Strong were your bonds, linked fast with lamentations,  
Your forts blood-based, and vampires were your powers.  
Lo, now the last of divers desolations,  
The hand of Time, that gathers hosts like flowers,  
Time that fills up and pours out generations,  
Time at whose breath confounded Empire cowers.”

THE trumpets are sounding for the Armageddon of Alcohol; the forces are mustering and the campaign is begun. The great National Convention, held in the Royal Albert Hall, under the presidency of the Archbishop of Canterbury, threw down the challenge which has been taken up with infinite enthusiasm, energy and earnestness by the National Temperance Organizations and the Churches of Christ. Verily is the prophecy of Ezekiel fulfilled in our midst.

**“The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the**

midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God thou knowest. Again he said unto to me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live. So I prophesied as I was commanded; and as I prophesied there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."

For sixty years the prophecy of Temperance has sounded in the land, for sixty years "there has been a noise and a shaking," and in many an organisation "the bones have come together bone to his bone, and the sinews and the flesh have come upon them, and the skin has covered them above"—but now at last, thank God, the spirit of Unity has breathed its blessing upon them; from the four kingdoms the breath of brotherly love has blown upon them—and lo, they have risen and stood up upon their feet, an exceeding great army.

At last the Churches of Christ have definitely come into line with the National Temperance organizations, and this simple conjunction is a presage and an augury of speedy triumph. We stand upon the threshold of great events, and so far as the Dominion of Drink is concerned we ar

privileged to see the beginning of the end. Already the chains are clanking in the Pit of Prohibition, wherewith the Devil of Strong Drink shall be bound for full a thousand years.

*Delendum est Alcohol*—that is the watchword of our warfare, but for the moment let every volunteer for virtue join in forging the chain of Sunday Closing; already the work has been well begun. Forty-three years ago the first link was welded in the Forbes-Mackenzie Act, which bestowed on Scotland the greatest legislative boon that it has ever received since its incorporation with the United Kingdom. In 1878 the same great deliverance was given to Ireland, and in 1881 to Wales.

The consumption of British spirits in Scotland (a spirit-drinking country) in the year 1853 was something over 6,000,000 gallons; and in the years that have since elapsed, while the population has increased from less than 3,000,000 to more than 4,000,000 inhabitants, this consumption has been decreased by more than 50,000 gallons; while the consumption of spirits in England (a beer-drinking country) has during the same period of time increased from 10,000,000 gallons to over 20,000,000 gallons.

Such figures need no comment, but they proclaim a whole gospel of benediction as the immediate result of the closing of public-houses on Sunday. When one considers the matter seriously, even for a moment, surely it must seem strange that this one monopoly of Sunday trading is reserved for the sellers of strong drink. There are many honest, wholesome trades which exist for the general benefit of the community, but the baker, the fruiterer, the clothier, the furniture-maker close their shops upon the

Sabbath day, while the grog shop, the gin palace, and the beer-booze are suffered to flaunt their temptations in the face of every passer-by. How long shall the best of days be polluted by the worst of trades ?

*Remember the Sabbath day to keep it holy* — that is the motto of the present campaign. Remember the precedents of the past forty years—remember that the Sunday Closing Act for Scotland was made the subject of a Select Committee's enquiry, and that as a direct result, Sunday Closing (with the sinister exemption of the five chief towns) was granted to the sister island of Ireland. Remember that another Select Committee investigated the working of the Irish Sunday Closing Act, with the result that the boon of a sanctified Sabbath was granted to gallant little Wales. Remember that a Royal Commission was sent like Balaam to curse the Welsh Sunday Closing Act, and like that prophet, confounded even by his ass, remained to bless. Remember that throughout the seven Provinces of the Dominion of Canada, the Sunday Closing of public-houses is an acknowledged and approved success. Remember that throughout the Colonies of South Africa, Australia and New Zealand Sunday Closing is the most precious jewel in their legislative crown. Remember that throughout the United States, with its 70,000,000 population, Sunday Closing of saloons is the rule, and Sunday opening the exception ; and remembering all these experiences and evidences of the abundant benefits flowing from the purification of the Lord's Day, will any statesman be so deluded as to deny that what is good for Scotland, Ireland or Wales, what is good for Canada, Australia, Africa and



America, is not also good for England, the loving mother of them all?

It needs no prophet to read the signs of the time; they are such as those who run may read.

“ Like a mighty army  
Moves the Church of God ;  
Brothers, we are treading  
Where the saints have trod.

We are not divided,  
All one body we,  
One in faith and doctrine,  
One in charity.

At the sign of triumph  
Satan's host doth flee ;  
On, then, Christian soldiers,  
On to victory.”

Everybody, it has been said, is a Reformer to-day; and in the same spirit every Temperance Reformer may be said to have been a Sunday Closer during the last fifty years. But theory and practice are often widely disparate, and there can be no doubt that the progress of the Temperance reformation has been sorely hindered by the multitudinous diversity of its variegated methodism. Some have been for State reduction of licences, and others for Direct Veto by the people, while the contrariety of spirit has only been equalled by the strength of conscientious opinion. The Temperance forces have been too long divided to be effective, and hope deferred has made the enthusiast's heart grow sick.

But at last a great change has made itself felt; disciplined by disappointment, the Temperance party has begun to appreciate the importance of concentration, and

the last twelve months' campaign has given most gratifying proofs of the new interest and sympathy which have been evoked on behalf of Imperial Sunday Closing.

There have been many difficulties—"*c'est toujours le premier pas que coute*"—but none have been insuperable. There have been many misgivings—"*quot homines tot sententiæ*"—but they have vanished under the sweet influences of patience and goodwill. There have been many mistakes—"*humanum est errare*"—but experience teaches all but fools, and so looking back across the past twelve months—fulfilled with work, but rich in ready response—I can but thank God and take courage for the campaign that lies ahead. In England, all the Churches of Christ and all the Temperance Organizations are embattled, as they have never been before, for the deliverance of the Lord's Day from the dominion of strong drink; in Ireland the forces of religious and political separatism are vanquished, and a National Executive, representative of the four great provinces, voices the national demand for a measure of Sunday Closing, which, with characteristic Irish ingenuity, commences at nine o'clock on Saturday night.

This, then, is our task, to lay aside every weight of indifference or division, which may so easily beset us. We have to close our ranks, Churchman and Nonconformist, Conservative and Radical, Capitalist and Workman, Englishman, Irishman, Scotchman and Welshman, we have to stand shoulder to shoulder to secure for the United Kingdom the unspeakable boon of Imperial Sunday Closing.

We have to awaken the country to the urgency of this

great social and religious question; we have to set the heather on fire, we have to breathe into the dead bones of organizations and officialdom the living fire of God's own word—"Remember the Sabbath day to keep it holy." And as we purge away from this day of rest and gladness all the dirty degradation, all the wanton waste and riot, all the groaning and travailing in pain of a creation fast bound in misery and iron, so shall we realise, by our own action, the supreme utterance of our daily prayer, so shall the will of God begin to be done upon earth even as it is in heaven; so shall the joy bells of the golden-day begin to sound in our unstopped ears; so shall the New Jerusalem descend as a bride adorned for her husband, and a great voice shall be heard out of Heaven, saying, "Behold, the tabernacle of God is with men, and He will dwell with them and they shall be his people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

How then, is this battle with the world, the flesh and the devil to be waged? What are to be our tactics in the face of the enemy? Napoleon, a past master in the art of warfare, used to declare, "Concentrate always in the face of the enemy, and strike always at his weakest point." For years the liquor dealers have been closing their ranks; there have been many divisions of interest; what profited the licensed grocer did not profit the publican; what advantaged the beer-house took custom from the hotel. But in the great struggle between Intoxicants and Abstinence, these natural differences of private interest

have been rigorously eliminated, and to-day the watchword of drinkdom, in the mouth of its upholders, is "Our Trade our Politics." "*Fas est ab hoste doceri.*" Surely we may be content to learn from our antagonists; we have a splendid cause; we have no private interests to subserve, no personal profits to pursue.

Let us then proclaim our policy—our Country our Politics—and let us act up to the spirit of our professions. Let us learn the supreme wisdom of "doing one thing at a time," and "first things first." The Temperance reformation is the monopoly of no political party, but the common heritage of all; let us therefore unite to lift this great question from out of the dusty groove of party politics, and make it, by common consent, the burning question of the hour. We can only do this "by a long pull, a strong pull, and a pull altogether." It is only upon the cross of self-sacrifice that the crown of triumph can be placed.

There is an opportunity now, such as the Temperance Reformation has never had before; let every Temperance warrior be up and doing—let every Temperance paper be devoted to Imperial Sunday Closing. Let its pages run over with arguments and evidences and statistics of what Sunday Closing has done for other lands. Let every clergyman and minister of Christ declare himself in favour of a sanctified Sabbath; let him educate and enthuse his congregation; let him, as a true pastor, shepherd his flock from the ravening wolf of intemperance, and let him lead his stalwarts to urge upon their Member the pressing importance of his personal presence in the right lobby upon the fateful day. Let every Temperance Society, Branch,

Temple, Lodge, convene public meetings, sign petitions, agitate, educate, organize its constituent members till the four kingdoms rise as one man to free the Lord's Day from the curse of dissipation.

“ Let us then be up and doing  
With a heart for any fate,  
Still achieving, still pursuing  
Learn to labour and to wait.”

And last, but not least, let every generous soul give to this great cause, not grudgingly, nor of necessity, for God loveth a cheerful giver. Let every total abstainer give out of his poverty one penny for every year of abstinence that he has enjoyed, into the treasury of the Lord. What a wealth of power lies hidden in the pennies of the poor ; it is estimated that there are within the United Kingdom more than seven millions of total abstainers ; let us assume a low average of five years' abstinence, and the levy from this source alone would accumulate some £150,000. We have only to explore this Klondyke of poverty-stricken beneficence to find potentialities of riches beyond the dreams of avarice. But the icebound apathy of traditional indifference makes the path of the pioneer both difficult and disappointing. The sunshine of brotherly co-operation will, however, soon melt these frozen barriers, and streams of contributions, richer than those of Pactolus, will begin to flow into our Sunday Closing Special Campaign Funds.

But it is not to the poor that we make our special appeal ; it is to the manufacturers and to the tradesmen whose honest businesses are being, week in and week out, poisoned and emasculated by the black blight of Sunday drinking.

Is it not true that Black Monday is become a byword of reproach in every manufacturing district? Is it not true that the wages of the week are wasted in the Sunday debauch? Who are the losers?—the drinkers first, but after the wretched victims of intemperance come the honest tradesmen. Why is it that the wheels of our commercial supremacy run so slowly? Is it not that they are clogged with the dirty *débris* of Sunday dissipation? If only the £150,000,000 that is now annually wasted could be poured into the wholesome channels of honest trade, what a fertilizing stream of beneficent abundance would flood the low-lying marshes of our City slums. Ah, how the joy bells of the golden day sound in our ears, when the muffled misery of the desecrated Sunday ceases its dull and dismal moaning. May we then not appeal with confidence to the manufacturer and tradesman, as the parties most directly interested in this matter, to furnish liberally the sinews of war for our Special Campaign?

But our loudest challenge must sound for the rich, for from them to whom much has been given, much also shall be required.

So far the response to our Sunday Closing Call to Alms has been unworthy of the name. But the morning of awakening is at hand when all hearts will be quickened, and all pockets will be opened.

“ Grant us hearts, dear Lord, to yield Thee  
Gladly, freely, of Thine own,  
With the sunshine of Thy goodness  
Melt our thankless hearts of stone;  
Till our cold and selfish natures  
Warmed by Thee at length believe,  
That more happy and more blessed  
’Tis to give than to receive.”



The Central Committee of the Sunday Closing Campaign have determined upon what appears to me to be an admirable line of attack; the battle has to be finally fought out in the House of Commons, therefore let it be begun in the Constituencies: all Temperance Reformers are agreed as to the blessing of a sober Sunday, let us, therefore, waste no time in preaching to the converted, but let us bring stern pressure to bear on all who are faltering in the faith. The Executive have therefore selected fifty constituencies, whose members (on both sides of the House) have not yet declared themselves in favour of Imperial Sunday Closing, and upon them our first attack will be launched. We shall deal with these constituencies in succession and in detail; every Christian Church and every Temperance Society within their boundaries will be invited to hold public meetings upon this burning social question—and when the public conscience has been fully stirred and kindled, we propose a postal plebiscite of all voters upon the Parliamentary Register, to determine the balance of public opinion, whether it be for or against the desecration of the Lord's Day by the open public-house.

I have no fear of the result of such an appeal to the ingrained honesty and common sense of the English people. Wherever the question has been tested before, it has resulted in enormous majorities in favour of Sunday Closing; but these canvasses have been for the most part fortuitous and sporadic, and many are no longer up to date.

But I believe that public opinion was never sounder upon this question than it is to-day; to public opinion

properly expressed politicians are justly sensitive, so that before the winter passes I hope we shall be able to persuade at least fifty undecided members, by the incontrovertible argument of facts, that their constituents have fully and finally resolved that the scandal of Sunday drinking shall be at once and for ever brought to an end.

And as the Campaign gathers strength : as the evidences of an enlightened public conscience accumulate, and are endorsed by the judicial Report of the Royal Commission, so will there be stirred throughout the country a tidal-wave of enthusiasm, which towering to its crest shall sweep away all the waste and wantonness of Sunday drinking.—“ *Venit summa dies et inevitabile tempus.*”—At last the Lord of Sabaoth shall be honoured not in word but in deed.

“ Make yourselves wings, O tarrying feet of Fate,  
And hidden hour that hast our hope to bear,  
A child-God, through the morning-coloured-gate  
That lets Love in upon the golden air.  
Dead on whose threshold lies heart-broken hate,  
Dead discord, dead injustice, dead despair ;  
O Love long-looked-for, wherefore wilt thou wait,  
And show not yet the dawn on thy bright hair ;  
Not yet thine hand released,  
Refreshing the faint East,  
Thine hand reconquering Heaven to seat man there ;  
Come forth, be born and live,  
Thou that hast help to give,  
And light to make man's day of manhood fair ;  
With flight out-flying the sphered Sun,  
Hasten thine hour and halt not, till thy work be done.”

## II.

# The Law with Regard to Sunday Trading.

By W. LEE (*Barrister-at-Law*).

THE law prohibiting Sunday trading depends on statutory enactments dating from a very early period. By the laws of King Athelstan, Sunday merchandising was forbidden under severe penalties (Coke, 2 Inst. 220). The earliest Act now in force on this subject is an Act of 27 Hen. 6. c. 5, passed in 1448-9, under which goods and merchandise are not allowed to be exposed for sale on Sunday at fairs and markets (necessary victual only except), on pain of forfeiture of the goods. The illegality of Sunday markets is illustrated by an exception from the well-known rule of law with respect to sales in "market overt." A *bonâ fide* purchaser of goods in "market overt" gets a good title to them, even should they turn out not to have been the property of the vendor. In the city of London, all shops in which goods are publicly exposed for sale are regarded as "market overt," but not if the sale is on Sunday (Stephen's Commentaries, vol. 2, p. 71).

Fairs and  
markets.

An Act of 5 & 6 Ed. 6. c. 3 (1551-2) prohibits Sunday labour except "in harvest or at any other times in the year when necessity shall require." No civil punishment is attached to an offence under this statute.

Labour  
generally

Carriers,  
butchers, etc.

By an Act of 3 Chas. 1. c. 2 (1627), carriers, waggoners, carmen, and drovers are not allowed to travel on Sunday under a penalty of 20s.; and butchers are not allowed to kill or sell any victual on Sunday under a penalty of 6s. 8d. This Act is not now of much importance, as these offences could probably in all cases be punished under the Act next to be mentioned.

Tradesmen and  
labourers  
working "at  
their ordinary  
callings."

The most important and comprehensive enactment with reference to Sunday trading is the Sunday Observance Act, 1677 (29 Chas. 2. c. 7). By sec. 1 it is enacted that "no tradesman, artificer, workman, labourer, or other person whatsoever shall do or exercise any worldly labour, business, or work of their ordinary callings" on Sunday, "works of necessity and charity only excepted," under a penalty, in case of persons of fourteen or upwards, of 5s. for each offence; and that no person "shall publicly cry, show forth, or expose to sale any wares, merchandises, fruit, herbs, goods or chattels whatsoever" on Sunday on pain of forfeiture of the goods.

Sale of goods.

Travelling by  
drovers and  
others.

Section 2 enacts that "no drover, horse courser, waggoner, butcher, higgler," or the servant of any such person, shall travel or come to his inn or lodging on Sunday under a penalty of 20s. A prohibition in the same section, against using or travelling with any boat or barge on Sunday, except on extraordinary occasions, was repealed in 1827 for the lower Thames, and has possibly been repealed in other places by local Acts. A further discouragement to Sunday travelling is contained in the provision

(not now having any direct operation) that, if any person travelling on Sunday is robbed, the hundred is not to be answerable (sec. 5).

The Act does not extend to the "dressing of meat in families, or dressing or selling of meat in inns, cookshops, or victualling houses for such as otherwise cannot be provided," nor to the crying or selling of milk before 9 a.m. or after 4 p.m. (sec. 3).

Exception for cooking food, and selling milk.

Proceedings under the Sunday Observance Act, 1677, can now only be instituted by or with the consent in writing of the chief officer of police of the district, or with the consent in writing of two justices or a stipendiary magistrate, and the justices or stipendiary who grant such consent are not to hear the prosecution (34 & 35 Vic., c. 87). This last enactment is of temporary duration, but has been continued from time to time by the Expiring Laws Continuance Acts.

The effect of the Act of 29 Chas. 2, so far as regards trade, may be generally stated to be to impose a penalty for any sale on Sunday in the ordinary course of the trade or business of the vendor; and it has the further effect that, since the sale is illegal, no action can be brought to recover the price of the goods sold. "If any man in the exercises of his ordinary calling should make a contract on the Sunday, that contract would be void. . . . If any act is forbidden under a penalty, a contract to do it is now held void" (*per* Lord Mansfield in *Drury v. Defontaine* [1808] 1 Taunt. 135, 136).

Sunday contracts by traders void,

The Act applies as well to private as to public

whether the  
sale is public  
or private.

sales. Therefore, a private contract by a horse-dealer for the sale and warranty of a horse, and a private contract through a broker to purchase a quantity of nutmegs, have been held not to be enforceable by action (*Fennell v. Ridler* [1826] 5 B. & C. 406; *Smith v. Sparrow* [1827] 4 Bing. 84). "Every species of labour, business or work, whether public or private, in the ordinary calling of a tradesman, artificer, workman, labourer or other person is within the prohibition of this statute.

. . . Private as well as public conduct was expressly within its contemplation." (*Fennell v. Ridler* at p. 408.).

The application of the statute has been limited in two important particulars by cases deciding the construction of the expressions "work of their ordinary callings," and "other person whatsoever." It has been decided, first, that as "the great object of the statute was to prevent persons carrying on their trade or ordinary occupations and callings on the Lord's Day," it does not extend to all secular concerns whatever, but only applies in the case of persons having an ordinary calling, and doing work thereat. The hiring by a farmer of a servant once in the year was consequently held not to be within the statute. (*R. v. Whitnash* [1827] 7 B. & C. 596.) It has been decided, secondly, that the construction of the words "other person whatsoever" must be confined to persons *ejusdem generis* with those already mentioned, that is, with tradesmen, artificers, workmen and labourers. A farmer, therefore, is not within the Statute (*R. v. Cleworth* [1864] 4 B. &



S. 927), nor an attorney (*Peate v. Dickens* [1834], 3 Dowl. 171), nor a surgeon (Addison on Contracts, p. 1164). It will be noticed that the class of the employed is much more exhaustively described by the language of the statute than the class of the employers, and, therefore, a farm labourer would seem to be within its terms though a farmer would not (see *R. v. Cleworth*).

What are "works of necessity and charity" within the meaning of the statute of Charles, has not been precisely determined. In a case decided by the House of Lords on an appeal from Scotland (where the law as in England prohibits all ordinary labour on Sunday except "the duties of necessity or mercy"), works of necessity or mercy were distinguished from those of mere convenience, and it was consequently held that an apprentice to a barber could not be lawfully required to attend his master's shop on Sundays for the purpose of shaving the customers. (*Phillips v. Innes* [1837] 4 Cl. & F. 234.)

Exception for works of necessity and charity.

The above-mentioned Acts of 3 Chas. 1. c. 2 and 29 Chas. 2. c. 7 do not apply to the owner or driver of a stage coach (*Sandiman v. Breach* [1827] 7 B. & C. 96), a decision applying no doubt to metropolitan stage carriages or omnibuses. By special enactment cabs are allowed to ply on Sunday (1 & 2 Will. 4. c. 22, s. 37). The right of railway companies to run trains on Sunday was recognized in the Railway Regulation Act, 1844 (7 & 8 Vict. c. 85, s. 10); and most of the companies' special Acts provide for running Sunday

Exemptions of stage coaches, cabs, &c.

trains. A further exemption for Sunday carriage is contained in an old Act of 2 Geo. 3. c. 15 (1761-2) for the better supplying of London with fish, under which fish carriages are allowed to travel on Sunday without any penalty being incurred.

Special provisions as to bakers.

Under the Act of 29 Chas. 2. c. 7, it has been decided that a baker may bake dinners for his customers, but he is not permitted to bake bread (*Crepps v. Durden* [1777] Cowp. 640; *R. v. Younger*, [1793] 5. T. R. 449). And now, by an Act specially relating to bakers passed in 1836 (6 & 7 Will. 4., c. 37, s. 14), it is enacted that no baker shall make or bake bread, rolls or cakes of any sort or kind at any time on Sunday; or shall, after 1.30 p.m. on Sunday, sell or expose for sale any bread, rolls or cakes of any sort or kind, or bake or deliver any meat or other victuals, or otherwise exercise the trade or calling of a baker, except so far as necessary to prepare the bread for next day's baking; but it is provided that a baker may deliver any bakings to his customers till 1.30 p.m. The Act imposes penalties of 10s. for a first, 20s. for a second, and 40s. for any subsequent offence. The Act does not apply to London, but the same provisions were enacted as respects London by an earlier local Act of 3 Geo. 4 c. cv., s. 16. The Act of 1836 applies to Scotland as well as to England, and by an Act of 1838 almost identical provisions are applied to Ireland.

Position of licensed victuallers.

Licensed victuallers would seem, apart from the provisions of the Licensing Acts, to be clearly within the statutory prohibition of Sunday trade. The

exception in respect of selling food in inns and victualling houses "for such as otherwise cannot be provided," contained in sect. 3, already quoted, of the Act of Charles, shows that such houses were in the contemplation of the Act. There is an express decision, in the analogous case of a refreshment house keeper (*Duffell v. Curtis* 35 L. T. N. S. 853), that such a person is within the Act ; prohibited from selling articles on Sunday for consumption elsewhere than on the premises, though allowed by his licence to keep his premises open during certain hours for a limited purpose, namely, the business of a refreshment house. It may be noticed that the expression "trader," as defined by the Bankruptcy Act, 1869 (32 & 33 Vict. c. 71, sched. I) included "keepers of inns, taverns, hotels, or coffee houses"; the Act is now repealed, and, the distinction between traders and others for the purposes of the bankruptcy law having been abolished, the definition has not been re-enacted.

In addition to the express exception for selling food, some further exceptions from the law as to Sunday trading, may have possibly applied in the case of inns, on the ground of necessity and of the common law obligations of innkeepers with respect to the reception of travellers ; but, as licensed premises have for a long period been subject to special laws as to Sunday trade, the extent of any such exemption is a mere matter of speculation. There is no ground for supposing that, except in the case of innkeepers, any special exemption could, apart from the Licensing

Acts, have been claimed by persons licensed to sell intoxicating liquors. Such persons are merely in the position of shopkeepers, and would seem to be clearly within the statute but for the protection afforded by their licence. The Licensing Acts, however, by defining the hours on Sunday when licensed premises are to be closed, have superseded the Act of Charles 2. as respects all such premises. This is illustrated by the case above referred to of *Duffell v. Curtis*, decided with reference to a house licensed as a refreshment house. The question was whether the refreshment house keeper had been rightly convicted under the statute of 29 Charles 2. of selling articles for consumption off the premises. It was argued that the statute of Charles was suspended by the licence. But it was held that, although the Act under which the licence was obtained might permit the sale, during certain hours on Sunday, of refreshments to be consumed on the premises, it contains nothing to affect the penalty for selling articles to be consumed elsewhere, for that "is not part of the calling of a refreshment house keeper as defined by the statute . . . under which the licence was granted." So publicans have been convicted of selling tobacco on Sunday, on the like ground that such sale is not protected by their licence (see J. P., 1896, 301). It may be questioned whether a licensed person selling during closing hours on Sunday does not commit an offence under the statute of Charles as well as under the Licensing Acts. The point is not very material, and is not likely ever to be solved.

Recent legislation has prohibited, under more <sup>Special penalties under recent Acts.</sup> severe penalties than are imposed by the Act of Charles 2., certain forms of Sunday trading which were already offences under that Act.

Pawnbrokers are not allowed to carry on business <sup>Pawnbrokers.</sup> on Sunday under a penalty of £10 (35 & 36 Vict., c. 93, ss. 32, 45).

The sale of methylated spirits—that is spirits mixed <sup>Sale of methylated spirits.</sup> “with some substance in such manner as to render the mixture unfit for use as a beverage”—is prohibited on Sunday under a penalty of £100 for each offence (43 & 44 Vict. c. 24, s. 3, 52 & 53 Vict. c. 42, s. 26).

The processes of distilling and rectifying spirits are <sup>Distilling and rectifying.</sup> prohibited on Sunday under a penalty of £50 (43 & 44 Vict. c. 24, ss. 24, 86).

By the Factory and Workshop Act, 1878 (41 & <sup>Factories and workshops.</sup> 42 Vict. c. 16, s. 21), no woman or person under eighteen is allowed to be employed on Sunday in a factory or workshop. This prohibition applies to all places where “manual labour is exercised by way of trade or for purposes of gain” in making, altering or repairing any article, or preparing it for sale, and the employer has the right of access or control (s. 96); and it applies to such a place even if it is a private house and the only persons employed are members of the family dwelling there (ss. 16, 93). An exemption from the prohibition of Sunday labour is allowed in favour of persons of the Jewish religion; such persons may employ women or boys over fourteen (or in some cases thirteen) of the same

religion; but in this case the factory or workshop must "not be open for traffic on Sunday" (s. 51).

**Billiard rooms.** No person keeping a public billiard table, whether he has a publican's licence, or only a billiard licence, is to allow any person to play at such table at any time on Sunday; and every house licensed for billiards, and every billiard-room in any licensed public-house must be closed on Sunday (8 & 9 Vict. c. 109. s. 13). An offender is liable to a fine of £10.

**Sunday amusement.** Two other Acts, relating rather to Sunday amusement than to Sunday trade, may be briefly noticed. The first is an Act of 1 Chas. 1 c. 1, passed in 1625, which prohibits, under a penalty of 3s. 4d., (1) the meeting of people out of their own parishes on Sunday for any sport or pastime; and (2) any bearbaiting, bullbaiting, interludes, commonplays or other unlawful exercises or pastimes by any persons in their own parishes. The other is the important **Keeping places of public entertainment.** Sunday Observance Act, 1780 (21 Geo. 3. c. 49). This Act is shown by the preamble to be in part intended to discourage profaneness, but it falls to some extent under the heading of Sunday trading, since the taking of money is a necessary element in the offence. It enacts (s. 1) that "any house, room, or other place opened or used for public entertainment or amusement, or for publicly debating on any subject whatsoever" on Sunday, to which persons are admitted by payment, is to be deemed a disorderly house or place; and the keeper of the place incurs a fine of £200 for every day that the place is so opened or used, and is "otherwise punishable as the law



directs in cases of disorderly houses"; and other penalties are imposed on other persons engaged in the proceedings. If refreshments are sold at more than the usual prices at which they are sold on other days, or if the expenses are provided by subscribers who receive admission tickets, in both such cases admission is to be taken to be by payment.

There are, it will be observed, three necessary elements in an offence under this Act (1) entertainment, amusement or debate, (2) publicity, and (3) admission by payment.

The Act has been held not to apply to meetings for religious worship of any form (*Baxter v. Langley* [1868] L.R. 4 C.P. 21). But an aquarium where amusement is provided for visitors, and where refreshments, including wines and spirits, are sold to them during the hours allowed by law, is within the statute (*Terry v. Brighton Aquarium Co.* [1875] L.R. 10 Q.B. 306, *Warner v. do.* [1875] L.R. 10 Ex. 291). In two cases known as the "Leeds cases" (*Reid v. Wilson & Ward*, and *Reid v. Wilson & King*, L.R. 1895. 1 Q.B. 315) the question of what was "entertainment or amusement" was raised, but the cases were decided on the ground that the defendants were not the persons to whom the Act attached penalties, and need not therefore be referred to in detail.

The Act of 1780 would apply to entertainments in inns or refreshment houses, and to theatres (*Whiteley & Lowe's Licensing Acts*, pp. 204, 215, 219).

Her Majesty has now power to remit in whole or

in part any penalty under the Act (*see* 38 & 39 Vict. c. 80).

The Act has been recently considered by a Select Committee of the House of Lords, who in 1896 reported that "the existing law, as laid down in the two statutes 21 Geo. 3 c. 49 and 38 & 39 Vict. c. 80, corresponds substantially with the wishes and sentiments of the English people, and that any material change in its general provisions would be harmful rather than advantageous." The report describes the Act of 1780 as one of those in which "sound principles are clothed in phraseology entirely out of date."

Killing game,  
and salmon  
fishing.

By an Act of 1831 (1 & 2 Will. 4. c. 32, s. 3), killing or taking game, or using any dog, gun, net, etc. for the purpose on Sunday, and by an Act of 1861 (24 & 25 Vict. c. 109, ss. 21, 22) salmon fishing on Sunday with nets or implements other than rod and line, are prohibited under severe penalties.

Legal business.

Sunday is a *dies non* for legal business. By the Act of Charles 2 above quoted, no writ or other process (except in cases of treason, felony, or breach of the peace) is allowed to be served or executed on Sunday; service of process on Sunday is void, and the person serving is liable to an action for damages (section 6). The exception in the Act has been held to extend to all indictable offences (*Rawlins v. Ellis* [1846] 16 M. & W. 172). Warrants in the case of indictable offences, and search warrants may be now granted by justices on Sunday (11 & 12 Vict. c. 42, s. 4).

By an Act of 1833 (3 & 4 Will. c. 31), if a meeting of <sup>Business</sup> any vestry, corporation or company for the transaction <sup>meetings.</sup> of any secular business is held on Sunday, anything done thereat is void.

The statutory prohibitions of Sunday trade and <sup>Summary</sup> labour may be briefly summarized under the following heads :—

- (1) Fairs and markets.
- (2) Any work at the ordinary calling of a tradesman, artificer, workman, labourer, or other person of the like kind.
- (3) The last head includes private contracts made in the way of business.
- (4) Exposing for sale any wares or goods.
- (5) Work by carriers, drovers, etc.
- (6) Killing or selling meat by butchers.
- (7) Baking.
- (8) Pawnbrokers' business.
- (9) Selling methylated spirits.
- (10) Distilling or rectifying spirits.
- (11) Employment of women or young persons in factories or workshops.
- (12) Keeping a public billiard table.
- (13) Keeping a place for public entertainment, amusement, or debate.
- (14) Killing or taking game.
- (15) Salmon fishing with nets, etc.
- (16) Service of legal process.
- (17) Business meetings.

The exceptions from the statutory prohibitions of Sunday trade and labour are :—

- (1) Sale of necessary victual at fairs or markets.
- (2) Work at a person's ordinary calling, where it is a work of necessity or charity.

### 32 THE LAW WITH REGARD TO SUNDAY TRADING.

(3) Farmers or others, not being *ejusdem generis* with tradesmen, may work, but their labourers may not.

(4) Dressing meat in families.

(5) Dressing or selling meat in inns, cookshops, or victualling houses for such as cannot otherwise be provided.

(6) Selling milk at certain hours.

(7) Carriage by stage coaches, cabs, omnibuses, railways, and boats.

(8) Bakers selling and delivering bread at certain hours.

(9) Bakers baking and delivering meat at certain hours.

(10) Serving writs in case of indictable offences.

(11) Sale of intoxicating liquors during the hours defined by the Licensing Acts.

---

## III.

**Sunday Closing Legislation.**

BY CHALTON HUBBARD (*Solicitor—Honours.*)

**A**MONG the earliest Statutes dealing with the Sabbath is the Sunday Observance Act, 1677, which provides that no tradesman, artificer, workman, labourer, or other person whatsoever shall do or exercise any worldly labour, business, or work of his ordinary calling upon the Lord's Day (works of charity and necessity excepted), and that no person shall publicly cry or expose to sale any wares, fruit, herbs, or goods whatever on the Lord's Day. But this Act is not to extend to dressing meat in families, inns, cookshops, or victualling houses. And although there can be no doubt that the ordinary beer-house keeper or publican was a tradesman exercising his ordinary calling, and also that he did publicly expose his wares for sale, yet there does not appear to have been many prosecutions, if any at all, against liquor sellers under the Sunday Observance Act for selling intoxicating liquor on Sunday.

The same Act provides that no drover, courser, waggoner, butcher, higler, or any of their servants, shall travel or come into his inn or lodging on the Lord's Day.

This Act still remains on the Statute book, but it is highly improbable that it would be held to apply to drinkshops, as the provisions of the Licensing Acts provide for the partial closing of public-houses on Sunday, notwithstanding there does not appear to have been any repeal of the Sunday Observance Act permitting

public-houses to open on Sundays, or any express provision allowing such opening.

This Act, being a penal Act, has always been strictly construed, and cannot now be put into operation without the consent in writing of the Chief Officer of Police of the Police District, or the consent in writing of two Justices of the Peace or a Stipendiary Magistrate having jurisdiction in the place where such offence is committed.

The Act of 1677 was directed against Sunday trading generally, and not against the drink traffic in particular; and although the sale of intoxicating liquor has for centuries past been the subject of restrictive legislation, the legislation restricting the Sunday opening of public-houses is of more recent growth.

In the year 1828, premises licensed for the sale of excisable liquors by retail to be drunk or consumed on the premises were, by the form of the licence given in the Schedule to the Alehouse Act, 1828, prevented from opening during the hours of morning and afternoon Divine service on Sundays. The licence provided that the licensee should "not keep his house open, except for the reception of travellers, nor permit or suffer any beer or other excisable liquor to be conveyed from or out of his premises during the usual hours of the morning and afternoon Divine service in the church or chapel of the parish or place in which his house is situated on Sundays, Christmas Day, or Good Friday." The present form of certificate or licence does not, however, contain such restrictions, but the restricted hours are extended by the provisions of the Licensing Act, 1874 hereinafter mentioned.

The first public enactment which provided in direct



terms for the closing of public-houses on Sundays appears to be the Metropolitan Police Act passed in 1839, which provided "That no licensed victualler or other person shall open his house within the Metropolitan Police District for the sale of wine, spirits, beer, or other fermented or distilled liquors on Sundays, Christmas Day, or Good Friday, before the hour of one o'clock in the afternoon, except for refreshment for travellers." The restriction contained in this Act was in addition to the restrictions contained in the licence set out in the Schedule to the Act of 1828. This Act of 1839 was, by various Acts, extended to other parts of England than the Metropolitan Police District, and was found to be so beneficial in its effects that by the "Act regulating the sale of beer and other liquors on the Lord's Day," passed in 1848, similar provisions were applied to the whole of the country; the latter Act providing that no drinkshop should open on Sunday before the closing of the morning service at places of worship, which varied in different districts. This Act repealed the part of section 15 of the Beerhouse Act, 1840, which provided for beer-houses being closed till one o'clock on Sunday afternoon.

In the year 1854 Colonel Wilson Patten introduced a bill into the House of Commons which recited in the preamble that the provisions in force against the sale of fermented or distilled liquors on the morning of the Lord's Day had been found to be attended with great benefits, and that it was important to extend such provisions. This Bill received the Royal Assent on 7th August, 1854, and provided for the closing of public houses from 2.30 till 6 o'clock on Sunday, and from 10 o'clock on Sunday night till 4 o'clock on Monday morning. In the subsequent year

1855, however, this Act was repealed by another Act which provided for 3 o'clock being substituted for 2.30 o'clock, and 5 o'clock for 6 o'clock on Sunday afternoon, and 11 o'clock for 10 o'clock on Sunday evening. The alteration of the hours was caused by the riots and demonstrations in Hyde Park in 1855 against Lord Grosvenor's Sunday Trading Bill, which did not refer to public-houses, but was intended to regulate the hours of certain trades, and contained an exemption in favour of persons licensed to sell excisable liquors.

By the combined effect of the Acts of 1848 and 1855, public-houses in 1855, and subsequently, had to be closed on Sundays till 1 o'clock, and from 3 o'clock till 5 o'clock, and at 11 o'clock at night. This remained so until the passing of the Licensing Act, 1872, which repealed both of those Acts; the former only so far as it related to England.

In the year 1853 the Houses of Parliament were induced to pass the "Act for the better regulation of Public Houses in Scotland," usually known as the Forbes-Mackenzie Act, which received the Royal Assent on the 15th August, 1853. By this Act Sunday Closing in Scotland is effected by the form of Certificate given in the Schedule to the Act and granted by the Licensing Authority. The Certificate provides that the applicant for a Certificate shall not "open his house for the sale of any liquors or sell or give out the same on Sunday," an exception being made in the case of Innkeepers and Hotel-keepers supplying lodgers and *bonâ fide* travellers.

The next Statute dealing with Sunday Closing was the Act giving Sunday Closing to Ireland. In the year 1877, and while this Act was before Parliament, evidence

was taken by a Select Committee of the House of Commons, appointed to consider the advisability of including Dublin, Belfast, Cork, Limerick, and Waterford in the Irish Sunday Closing Bill, on the working of the Forbes-Mackenzie Act. This evidence showed clearly that the Forbes-Mackenzie Act was a great success in Scotland.

By the Irish Sunday Closing Act, 1878, "all the provisions of any Act then in force whereby the sale of intoxicating liquors or the opening or keeping open of any premises for the sale of intoxicating liquors is prohibited during any hours or times on Sunday are hereby extended to the whole of Sunday." The cities of Dublin, Belfast, Cork, Limerick, and Waterford were excluded from the operation of the Act so far as closing the whole of Sunday, but the Act restricted the hours of sale in those cities, making the time for opening in the afternoon 2 o'clock, and the time for closing in the evening 7 o'clock, so that under this Act, public-houses in the five cities referred to are open from 2 o'clock to 7 o'clock in the afternoon. The exceptions to the Sunday Closing provisions of this Act are:—Sales of intoxicating liquor to lodgers, in packet boats, in canteens, at railway stations on the arrival or departure of trains, or to *bonâ fide* travellers.

This Act was to continue in operation until 31st December, 1882, but has been continued by the Annual Expiring Laws Continuance Acts, and was so continued to 31st December, 1898, by the Expiring Laws Continuance Act of last year.

In the year 1881 Wales obtained a Sunday Closing Act. It applied to the whole of the Principality, and came

into operation at the General Annual Licensing Meeting in 1882. Its chief provision is contained in the first section which provides that—"In the Principality of Wales all premises in which intoxicating liquors are sold, or exposed for sale by retail, shall be closed during the whole of Sunday." This provision does not apply to "the sale at any time at a railway station of intoxicating liquors to persons arriving at or departing from such station by railway." The Act also provides that the Licensing Acts, 1872-4 shall apply in the case of "premises closed under this Act as if they had been closed under those Acts." The Licensing Acts of 1872-4 only provide for Sunday Closing when a licensee obtains a six-day licence, and in that event the licensee is prohibited and protected from serving *bonâ fide* travellers, but not lodgers, on Sunday with intoxicating liquor, but this prohibition does not extend to anything other than intoxicating drinks. It is therefore conceived that an innkeeper who holds a six-day licence could be compelled to supply travellers with refreshment on a Sunday, but that that refreshment could not include intoxicating drinks. A person holding a six-day licence can, however, supply persons lodging in his house with intoxicating drink on a Sunday. As the only exception contained in the Act is in favour of railway passengers, it may be doubtful whether *bonâ fide* travellers other than railway passengers can obtain intoxicating drink in Wales on Sunday. It can, however, hardly be supposed that the legislature intended to prohibit all the Inns and Hotels of Wales from supplying *bonâ fide* travellers without some express provision to that effect.

In the year 1882 it was found that the River Boats of Scotland supplied intoxicating drink on Sundays with the result that great harm was done, and the Legislature passed the Passenger Vessels Licences Amendment (Scotland) Act which extended the Sunday Closing provisions of the Scotch Licensing Acts to these boats, and prevented them selling drinks on Sundays.

The last-mentioned Act appears to have been the last Act prohibiting the sale of intoxicating liquor during the whole of Sunday, although Parliament has frequently affirmed the principle of the Sunday Closing of public houses.

The chief Acts which now deal with the granting of licences for the sale of intoxicating liquors are the Alehouse Act, 1828, and the Licensing Acts, 1872-4, and the latter Acts now govern the partial Sunday closing of public-houses in England. The Licensing Act of 1872 contained provisions regulating the times of opening and closing public-houses on Sunday, but these provisions were repealed by the Licensing Act, 1874, which provides that in the Metropolitan District, *i.e.* the County of London including the City, premises for the sale by retail of intoxicating liquor should be closed from midnight on Saturday until one o'clock Sunday afternoon, and from eleven o'clock Sunday night until five o'clock Monday morning. These hours are slightly altered where the premises are situated outside the Metropolitan District, as defined by the Act, and yet are within the Metropolitan Police District or are in towns (defined by the Act to mean "any Urban Sanitary district as described for the purposes of the Public Health Act,

1872; and any collection of houses adjacent to a town as so defined shall, for the purpose of the provisions of this Act with respect to the closing of premises, be deemed to be part of such town after it has been declared so to be by an order of the County Licensing Committee having jurisdiction in the place where such houses are situated; provided that no Urban Sanitary district, whether including such adjacent houses or not shall be deemed a town unless it contains 1,000 inhabitants") or populous places (defined by the Act to mean "any area with a population of not less than 1,000 which, by reason of the density of such population the County Licensing Committee may by order determine to be a populous place"). In these cases the hours for closing are 11 o'clock on Saturday till 12.30 o'clock on Sunday afternoon, and from 10 o'clock on Sunday night till 6 o'clock on Monday morning. If, however, the premises are outside the Metropolitan Police District, and are not in a town or populous place as defined by the Act, the time for closing on Saturday is further restricted, the licensed houses in these districts being closed at 10 o'clock on that day; the other hours are the same as those which apply to premises outside the Metropolitan District but within the Metropolitan Police District above mentioned. On Sunday afternoon, wherever the premises are situated, they must be closed at 2.30 o'clock or 3 o'clock in the afternoon according as the hour of opening is 12.30 or 1 o'clock in the afternoon until 6 o'clock in the evening. The same restrictions are applicable on Christmas Day and Good Friday.

Although there appears to be no obligation on persons



who sell intoxicating liquors, other than innkeepers, to keep their premises open any particular time, it has been provided by the Licensing Act of 1872, that an applicant for a licence authorizing the sale of intoxicating drinks for consumption on the premises may apply to the Justices to insert in his licence a condition that he should keep the premises, in respect of which such licence is or is to be granted, closed during the whole of Sunday, and the Justices shall insert the said condition in such licence. For a six-day licence the licensee has only to pay 6/7th parts of the duty which would be payable by him for a similar licence not limited to six days. These provisions were by the Revenue Act 1880, extended to the whole of the United Kingdom, so that persons by asking for and obtaining from the Justices or Licensing Authority, even in Scotland or Ireland where compulsory Sunday closing is in operation, a six-day licence could save 1/7th part of the duty otherwise payable. If a six-day licence be granted it cannot be enlarged to a seven-day licence on any subsequent renewal or transfer.

The Act of 1874, after enacting that nothing contained in the Licensing Acts, 1872-4, shall preclude a person licenced to sell intoxicating liquor to be consumed on the premises from selling such liquor at any time to *bonâ fide* travellers, *i.e.* persons who had lodged the preceding night at least three miles distant from the place where he demanded to be served with liquor, or to persons lodging in his house, provides "that no person holding a six-day licence shall sell any intoxicating liquor on Sunday to any persons whatever not lodging in his house," and that nothing contained in that Act "as to hours of closing shall

preclude the sale at any time, at a railway station, of intoxicating liquors to persons arriving at or departing from such station by railroad." Railway stations have therefore no hours of closing so far as passengers are concerned.

The above is a short summary of the Law as it affects Sunday Closing of public-houses, for the most part, in England. Reference has been made to the Welsh, Scotch and Irish Sunday Closing Acts, but the legislation which preceded those Acts has not been mentioned, inasmuch as those countries have already obtained Acts of Parliament providing for the Sunday Closing of Public Houses.

---

## IV.

# The Sunday Closing Movement— Historical and Statistical.

BY DAWSON BURNS, D.D.

---

HALF SUNDAY CLOSING IN LONDON AND ENGLAND (1839-48).

UNTIL the year 1839 the sale of intoxicating liquors on Sunday in public-houses and beershops was subject to no legal restriction as to hours other than their being closed during the time of Divine service in the parish churches. The injurious results of this general Sunday sale of intoxicating drink were so striking in London and other large towns, that Mr. Barber Beaumont, J.P., a philanthropist and friend of Temperance, brought this subject before the Middlesex magistrates, and, at their instance, clauses were introduced into the Metropolitan Police Act of 1839 (2 and 3 Vic., chapter 42) ; and by one clause (47), all sale of intoxicating liquors in the Metropolitan district was prohibited from twelve o'clock on Saturday night till one o'clock on Sunday afternoon. A similar prohibition was applied to public-houses in the City of London.

This first instalment of Sunday Closing came into

operation in August, 1839, and so salutary were its effects that no attempt has ever been made to revert to the opening of public-houses on Sunday morning. Wishing to obtain equal benefits, the Corporations of Liverpool, Manchester, and Newcastle-on-Tyne soon afterwards secured the insertion of a similar provision in their local Acts, and thus the way was opened for a general law, applicable to the whole of England and Wales (11 and 12 Vic., chap. 49), which came into operation in 1848.

It should, however, be stated, that by a Beer Amendment Act, in 1840, beer-houses in England and Wales had been closed up to one o'clock on Sundays. The legislation of 1848 was largely due to the vigorous efforts which for several years had been prosecuted by Temperance Societies, including the presentation of large numbers of petitions to both Houses of Parliament.

#### ENTIRE SUNDAY CLOSING IN SCOTLAND (1854).

Scotland had Sunday Closing under the Common Law down to the passing of the Home Drummond Licensing Act of 1828, which contained, in a schedule, words that were construed by the Scottish Courts in 1832 to legalise the sale of liquor except during the hours of Divine service. It thus happened that, as the English legislation of 1848 did not extend to Scotland, the condition of the sister country as regards the Sunday traffic in drink remained worse than that of England, until the passing of the Public-house (Forbes-Mackenzie) Act of 1853, under which the sale of liquor on Sunday was prohibited throughout Scotland from May, 1854, and has so remained down to the present time.

The effects of this legislation were speedily visible in assisting to reduce the consumption of spirits, and in largely diminishing intemperance with its kindred evils. Violent opposition was offered, resulting in the appointment of a Royal Commission, in 1859, which pronounced strongly in favour of the Sunday Closing provisions of the Act. Sunday Closing in Scotland has thus continued over a period of forty-four years, during which its operation has disproved all the objections brought against Sunday Closing for England, and has commended itself so entirely by the unerring test of experience, that any attempt even to modify its terms would meet with the united opposition of all classes of the Scottish people.

#### INCREASED SUNDAY CLOSING IN ENGLAND (1854).

In England, the benefits arising from the Act of 1848, encouraged the friends of sobriety to agitate more vigorously for entire Sunday Closing, and their efforts received powerful support from the Select Committee on Public-houses, which sat in 1853 and 1854. In the latter year this Committee took extensive evidence on the question of the Sunday Liquor Traffic, and recommended that the sale of drink on Sunday should be confined to the hours of from one to two, and from six to nine. A Bill to give effect to these recommendations was at once introduced into the House of Commons, and after some changes to conciliate opponents, it became law (17 and 18 Vic., chap. 79), prohibiting the sale from one to half-past two, and from six to ten o'clock. Unfortunately this Act came into operation in the height of the excursion season, and complaints were raised by a number of excursionists who,

on arriving in London after ten o'clock, found the public-houses closed. Taking advantage of these complaints, and acting as the agent of the Liquor interest, Mr. Henry Berkeley, in the session of 1855, moved for a Committee of Inquiry, promising that it should be fair and complete. But after hearing the London witnesses (whose evidence proved the Act to have been strikingly beneficial) and one County witness, the Committee, a majority of whose members were avowedly opposed to the Act, concluded its proceedings by reporting in favour of a modification of the existing law. This, however, was so contrary to the weight of evidence that it would not have been adopted but for some riotous proceedings in Hyde Park, directed against not the closing of public-houses on Sunday, but a Bill for reducing other forms of Sunday Trading. An Act was hastily passed by which drinkshops were allowed to remain open on Sunday from one to three and from five to eleven—eight hours of opening. No greater instance of Parliamentary failure of duty could have been exhibited than was shown by this retrogressive legislation, since Sir George Grey, the Home Secretary, had declared in that very Session : “ *I believe if universal suffrage could be acted upon in reference to this question, it would be found that the desire of the people would be that the public-houses should be closed throughout the Sunday.*” These memorable words were uttered in the House of Commons forty-three years ago ! The only changes since made, as to Sunday Closing in England, have been under the Licensing Act of 1872, by which drink shops in London are allowed to open from one to three and from six to eleven, thus giving one more hour of Sunday Closing than in 1855. Outside London there are



two hours of opening in the afternoon, and also from six till ten in the evening, with power to the Justices to substitute a time of closing not earlier than nine nor later than eleven.

Before continuing our sketch of the agitation for Sunday Closing in England, it may be desirable to advert to the more successful efforts to obtain this boon for Ireland and Wales.

#### THE IRISH SUNDAY CLOSING ACT (1878).

The Irish movement took Parliamentary form in 1867, and, after many difficulties and delays, an Act was passed in 1878 for complete Sunday Closing in Ireland, except in respect to the cities of Dublin, Belfast, Cork, Limerick, and Waterford, in which places, however, the Sunday sale of liquor was reduced by two hours. The Act was limited to four years, and has since been renewed annually. A Select Committee of the House of Commons had reported in favour of such a measure in 1877, when important evidence as to the benefits of Sunday Closing in Scotland made a strong impression upon the Committee. As in the case of Scotland (above noticed), the opponents of the Irish Act clamoured for an inquiry in order to prevent its continuance. A Select Committee of the House of Commons was appointed in 1888, which, after taking evidence, not only reported in favour of the Act, but recommended that its provisions should be extended to the five exempted towns; that all drinkshops in Ireland should be closed at nine on Saturday night; that the *bonâ-fide* traveller should have to travel six miles in order to obtain liquor on Sunday; and that the Act should be made permanent. The embodiment of these important recommendations in an Amendment Act

is demanded by the friends of Sunday Closing in Ireland, who beyond doubt comprise an overwhelming majority of the Irish people. Bills embodying these amendments have repeatedly passed a second reading, and yet that lamentable delay so often seen in giving legislative sanction to social reforms of a Temperance character has hitherto frustrated the object on which the hearts of the best Irishmen, and the best friends of Ireland, are intently set.

Some statistics in regard to Sunday Closing in Ireland may be of interest to the reader.

The Sunday arrests for drunkenness in Ireland in the year before Sunday Closing, 1877-8, were 4,555, and in 1885-6 they were 2,506, a reduction of 45 per cent. In the five towns where the Sunday Closing was not complete, though it was increased, the Sunday arrests for drunkenness in 1877-8, the year before Sunday Closing, were 2,822, and in 1885-6 they were 2,065, a reduction of over 25 per cent. The feeling in favour of entire Sunday Closing in the five "exempted" towns is shown by the results of canvasses, as follows :—

	FOR.	AGAINST.	MAJORITY.
Dublin .....	34,606	8,117	26,489
Belfast .....	23,958	2,912	21,046
Cork .....	9,605	1,870	7,735
Limerick .....	5,600	550	5,050
Waterford .....	3,495	290	3,205

#### SUNDAY CLOSING IN WALES (1882).

Rightly discontented with the want of success in obtaining Sunday Closing for England and Wales, an agitation began in Wales to secure an Act for the Principality apart from England. The substantial unanimity of the Welsh people as to this measure could not be denied; and in 1881 a

Sunday Closing Act for Wales was passed, which came into operation in September, 1882. The opponents of Sunday Closing again, as in the case of Scotland and Ireland, raised the cry of failure, and a Royal Commission was appointed in 1889 to inquire into the working of the Act. The Royal Commission held eighteen sittings in twelve Welsh towns, and after examining nearly 400 witnesses, reported in favour of the popularity and general efficiency of the Act, and suggested certain changes for strengthening its administration. For some time an outcry was raised concerning the opening of clubs on Sunday, particularly in Cardiff, but the local authorities showed that places of illicit sale (which were chiefly found in one district) could be suppressed. No legislation affecting the Welsh people is more popular in the Principality than this measure, the value of which is appreciated in proportion to the extended experience of its operations.

The Royal Commission stated that they considered "that the evidence of representatives of large bodies of working-men, delegated by those bodies to come before us, is of great weight, not only on the general question submitted to us, but especially as to the existence of a large class of men to whom the temptation of the idle day of Sunday, with public houses open for certain hours all round them, was so great as to be practically irresistible; and, at any rate, it has convinced us of the existence of a large number of persons who know and realise their own weakness, and desire to be protected against the temptation to which they were exposed."

Evidence given by Scotch, Irish, and Welsh witnesses before the Royal Commission on the Licensing Laws, has

afforded confirmatory testimony, both of the beneficent results of Sunday Closing and of the high estimation in which it is held by the inhabitants of those portions of the United Kingdom.

SUNDAY CLOSING AGITATION IN ENGLAND (1863-8).

Returning now to the course of the English agitation, we have to note that in 1862-3 a committee was formed in Hull to conduct a National Movement; and in March, 1863, Mr. Joseph Somes, M.P. for Hull, brought in a Bill for entire Sunday Closing in England, the second reading of which was rejected by 278 votes to 103.

Canvasses were made at this time in various places to test the feelings of the resident population, and 5,393 petitions, bearing 903,987 signatures, were presented to Parliament in favour of the Bill, which was opposed by 231 petitions, with 216,017 signatures.

A few particulars of the Canvasses conducted are appended:—

LIVERPOOL.—For the total closing (householders), 44,149; against, 3,330; for closing except two hours, 6,417; neutral, 6,639; total canvassed, 60,235; number of inhabited houses in Liverpool, 65,814.

ST. PANCRA'S PARISH, LONDON.—Total adults canvassed, 53,324; favourable to entire closing, 26,544; opposed, 19,014; neutral, 7,766.

SHEFFIELD.—For total closing (householders), 13,152; against, 6,031; for being open two hours, 613; neutral, 2,256; total canvassed, 22,052.

HULL, the part canvassed being that where chiefly the working classes reside. For total closing, 11,428; against, 952.

ROCHDALE.—Houses canvassed, 4,700; adults favourable, 10,456; unfavourable, 1,017; neutral, 1,719.

BIRKENHEAD.—Working men (householders) favourable, 3,204 ; on the contrary, 186 ; other classes favourable, 1,356 ; on the contrary, 236.

Wishing to conciliate opposition, Mr. Somes, in 1864, altered his Bill so as to allow public-houses to sell liquor from one to two, and from eight to nine, p.m. ; but he was refused leave to introduce this Bill by 123 votes to 87.

In order to consolidate and strengthen the Sunday Closing movement in England, a Conference was held at Manchester, on the 26th of October, 1866, when steps were taken to form the “ Central Association for Stopping the Sale of Intoxicating Liquors on the Sunday,” which has since had its headquarters in Manchester, and has actively forwarded the movement by its official action, agents, and monthly organ.

In 1867, Mr. John Abel Smith took up the question in Parliament, and introduced a Bill for closing drinkshops on Sunday, except for two hours in the middle of the day and from eight to ten p.m. During this Session 2,754 petitions, with 301,235 signatures, were presented to the House of Commons for total Sunday Closing, and 953 petitions, with 106,072 signatures in support of Mr. Smith's Bill, which was opposed by 79 petitions, with 103,537 names. No division on the Bill was, however, taken ; but in the following session Mr. Smith secured a first reading for another Bill providing for the total prohibition of the sale for consumption on the premises, while allowing the sale during four hours for consumption off the premises. This Bill was formally read a second time, March 18th, 1868, and referred to a Select Committee, on which the opponents were strongly represented. Of the fifty-nine witnesses

examined, thirty-eight were emphatically favourable to the Bill, a number advocating entire Sunday Closing. When, however, the Committee took a vote on the two Reports drawn up, a majority of one decided against the Bill, owing to the absence of one of its supporters. The petitions for entire Sunday Closing were 864 with 161,201 signatures, and 3,662 petitions with 331,428 signatures, were presented in favour of Mr. Smith's Bill, the opposing petitions being 583 with 476,942 signatures.

#### SUNDAY CLOSING AGITATION IN ENGLAND (1869-78).

At the assembling of the new Parliament in 1869, Mr. Peter Rylands, M.P., took charge of the English Sunday Closing question in the House of Commons, and moved a resolution which he withdrew, on the assurance of the Government that they would shortly deal with the subject. In the Session of 1870, Mr. Rylands introduced a Sunday Closing Bill on which no division was taken, though 1,046 petitions with 148,698 signatures were presented in its favour. Against it there were 26 petitions with 3,180 signatures. In 1871, Mr. Rylands introduced a Bill for which he obtained the support of the Government on a promise of modifications; but though the second reading was carried by 149 votes to 121, the opponents succeeded in preventing it getting into Committee by 69 votes to 51.

In the Session of 1872 Mr. H. Birley, Conservative M.P. for Manchester, introduced a Sunday Closing Bill in support of which 2,229 petitions with 186,146 signatures were presented; but the Bill was talked-out by its opponents, and the only change in the law on this question was occasioned by the Government Licensing Act, which



as before stated, closed drinking shops in London one hour more (from 5 to 6 p.m.), while as to the country, besides the afternoon restriction up to 6 p.m., the time of closing was fixed at 10 p.m. with power to the Justices to change this hour to 9 or 11 p.m.

In 1874, after the General Election, Mr. C. H. Wilson, M.P. for Hull, introduced a Sunday Closing Bill in favour of which 2,277 petitions with 218,520 signatures were presented, but the Bill did not reach a second reading. In 1875 Mr. Wilson's Bill was re-introduced and was supported by 2,049 petitions with 150,518 signatures; but Mr. Wilson waived his claim to a first place on June 2nd to facilitate the discussion of the Irish Sunday Closing Bill. Although no progress was made in the Session of 1876 with the English Sunday Closing question, 2,307 petitions with 219,762 signatures were presented. [But the Irish Sunday Closing Bill was making rapid advances, in support of which the petitions were 2,112 with 317,004 signatures, and despite the opposition of the Government, a resolution submitted by Professor Smyth was carried by 224 votes to 167, no fewer than 47 Conservative M.P.'s voting for the resolution, a Bill founded upon which passed a second reading but could not get into Committee.] In 1877 Mr. Wilson again introduced his English Sunday Closing Bill but withdrew it on July 18th. The petitions in its favour were 1,888 with 173,530 signatures. The Session of 1878 was notable for the enactment of the Irish Sunday Closing Bill in the face of a most pertinacious opposition; but while nothing was done for English Sunday Closing, the evidence taken by the Lords' Committee on Intemperance had included valuable testimonies in behalf

of a measure of the kind for England and Wales; and the Committee in their Report, presented in 1879, stated that "the restrictions already in force, which have proved efficacious, might be carried still further with advantage, and with the general concurrence of the populations affected."

#### SUNDAY CLOSING AGITATION IN ENGLAND (1879-81).

The Session of 1879 was marked by an arrangement under which Mr. J. C. Stevenson, M.P. for South Shields, took charge of the English Sunday Closing question in Parliament. The Bill he introduced exempted London from its operations, and allowed two hours of sale for non-consumption on the premises. After a protracted discussion on the second reading (July 9th) a motion for adjournment was carried by 167 votes to 164, and no opportunity for continuing the debate afterwards occurred.

The General Election of April, 1880, resulted in the formation of a Liberal Government and Mr. J. C. Stevenson, in lieu of a Bill, moved June 25th a resolution in favour of Sunday Closing which was carried by 153 votes to 119. Mr. (Sir) J. W. Pease then proposed to add to the resolution certain words by which, in country districts, fermented liquors might be sold during "limited hours" for consumption off the premises, and a special arrangement be made for London; in this form the resolution was carried without a division. These additions by Mr. Pease formed the substance of a Sunday Closing Bill he himself had introduced, and which he withdrew; and no Bill founded on the resolution was introduced by Mr. Stevenson during the remainder of the Session.

In the Session of 1881, the Welsh Sunday Closing Bill was introduced by Mr. J. Roberts, and having passed through all its stages in both Houses, it received the Royal Assent on August 17th, but did not come into operation until September, 1882. Bills for England were brought in by Mr. J. C. Stevenson and Mr. (Sir) J. W. Pease, but were not proceeded with for want of opportunity.

#### SUNDAY CLOSING AGITATION IN ENGLAND (1882-5).

Next year, 1882, Mr. J. C. Stevenson re-introduced his Bill, but its opponents talked it out on July 19th, and the adjourned debate was not resumed. Among the petitions presented this Session in favour of Sunday Closing was one due to the efforts of the British Women's Temperance Association, and bearing nearly 160,000 signatures. In this Session the first attempt was made to induce Parliament to sanction the principle of Sunday Closing Bills for separate Counties. The first of this kind was a Bill for Cornwall introduced by Mr. A. P. Vivian, and for which a petition was presented, signed by 100,000 persons, being a majority of the adult population of Cornwall. This Bill got no farther than a second reading, carried by 43 votes to 10. A motion by Mr. C. H. Wilson, M.P., to bring in a similar Bill for Yorkshire was blocked, but numerous petitions in its favour were presented, including one from Hull, with 32,444 signatures.

In the Session of 1883, neither Mr. J. C. Stevenson's Bill, nor Mr. (Sir) J. W. Pease's, could get to the stage of a second reading. The Cornwall Bill of Mr. Vivian, after being brought into the House of Commons, was dropped, and introduced into the House of Lords by

Earl Mount Edgcumbe, and reached a third reading, when the votes for and against were equal (38) and the Bill was lost. A Bill for the county of Durham introduced by Mr. Theodore Fry passed a second reading by 153 to 57, but advanced no farther. Bills for Yorkshire, Northumberland, Monmouthshire, and the Isle of Wight, did not reach a second reading.

In the Session of 1884, Mr. Stevenson's Bill was again talked-out by its opponents. County Bills for Yorkshire, Durham, Northumberland, and Monmouthshire, and a Bill for the Isle of Wight, could not get beyond a first reading, The Cornwall Bill, re-introduced into the House of Lords by Earl Mount Edgcumbe, was powerfully supported, but a second reading was lost by 57 votes to 39.

Next year, 1885, the Bills of Mr. Stevenson and Sir J. W. Pease were withdrawn without reaching the second reading stage, and the same fate befell Bills for Durham, Northumberland, and Cornwall.

#### SUNDAY CLOSING AGITATION IN ENGLAND (1886-91).

At the General Election in November, 1885, many friends of Sunday Closing were returned to the House of Commons; and in the following Session of 1886, Sir J. W. Pease's Bill passed a second reading on April 2nd by 101 votes to 41, and in Committee, June 5th, Mr. Stevenson obtained the insertion of amending clauses, one of which, carried by 115 votes to 100, would have given entire Sunday Closing to the whole of England except London, where the sale for consumption off the premises would have been permitted for certain hours. But like many other measures, this Bill was stopped by the

breaking up of the Government on the Home Rule question. The Cornwall Bill, introduced by Mr. Borlase, did not reach a second reading; but the Durham County Bill of Mr. Theodore Fry, not only passed a second reading by 163 votes to 82, but was introduced into the House of Lords by the eminent Bishop of Durham (Dr. Lightfoot), and had passed a second reading and got through Committee, when the Marquis of Salisbury strongly opposed its third reading, which was lost by 97 votes to 70. It is to be noted that the Bill for Cornwall was backed by all the members for Cornish constituencies and the Durham Bill by all the members for Durham constituencies except one.

In the Session of 1887 the Bills of Mr. Stevenson and Sir J. Pease, and the Cornwall Bill of Mr. Conybeare made no progress.

The first Session of 1888 was equally barren as regards the Bills of Mr. Stevenson and Sir J. W. Pease, and the Cornwall Bill of Mr. Acland; but in the Autumn session of that year, the second reading of Mr. Stevenson's Bill was lost by only seven votes, 167 against, to 160 for; and a resolution by Mr. Labouchere approving the reference of the Sunday Closing question to localities was carried by 186 votes to 128.

In the Session of 1889 Sir J. W. Pease's Bill did not get to a second reading but the total Sunday Closing Bill of Mr. Stevenson was discussed and the second reading carried by 179 votes to 157, a majority of 22. No farther progress, however, could be made with the measure.

In the Session of 1890 the Bills of Mr. Stevenson and Sir J. W. Pease, and the Cornwall Bill of Mr. Acland, did not get beyond a first reading. In the Autumn session of

1890, Mr. Stevenson's Bill was re-introduced, but withdrawn June 3rd, 1891. The Cornwall Bill brought in by Mr. Acland was also dropped.

#### SUNDAY CLOSING AGITATION IN ENGLAND (1892-7).

The General Election of 1892 recruited the ranks of the friends of Sunday Closing in Parliament, but the English Sunday Closing Bill did not reach a second reading.

Next year, 1893, a Bill to limit the Sunday Sale of Intoxicating Liquors was withdrawn in June; and a Bill for entire Sunday Closing, brought in by Mr. Snape and others, was also withdrawn, August 23rd.

In 1894 Mr. Stevenson's Bill was re-introduced, but was dropped June 25th. In 1895 a similar Bill brought in by Mr. C. H. Wilson and others, was withdrawn in June, previous to the General Election in July.

In 1896 the English Sunday Closing Bill was re-introduced by Mr. C. H. Wilson and others, and on Wednesday, May 6th, at a few minutes before six o'clock, the second reading was carried without debate by 113 votes to 105, but the Bill was not proceeded with.

In 1897 the same Bill brought in by Mr. C. H. Wilson and others was discussed February 10th, when the second reading was defeated by 206 votes to 149. Another Bill to limit the hours of sale on Sunday was introduced by Mr. C. Tritton and others but was withdrawn towards the end of the Session.

#### NATIONAL CONFERENCE IN THE ROYAL ALBERT HALL, AND SUNDAY CLOSING CAMPAIGN (1897-8).

The agitation for Sunday Closing in England had, up to



this time, from 1866, been conducted by the Central Association having its headquarters in Manchester ; and it would be impossible to speak too highly of the zeal and energy displayed by both its early and later officials. But particular mention may here be made of two of its earliest and most indefatigable friends, now deceased, the Rev. Edward Mathews, its first travelling secretary, and Mr. Edward Whitwell, one of its three honorary secretaries. In order, however, to impart greater cohesion and force to the Sunday Closing movement in general, a National Convention called by the National United Temperance Council and the Central Association, was held in the Royal Albert Hall, London, October 5th, 1897, when the Archbishop of Canterbury presided over an afternoon Conference, which was followed by an evening public meeting. A United Committee for giving effect to the resolutions then adopted, has its headquarters at the Memorial Hall, London, and strenuous efforts are in progress by which the Irish Sunday Closing Act may be amended, as recommended by the Select Committee of 1888 ; and a Sunday Closing Act be secured for the whole of England.

EXPRESSIONS OF PUBLIC OPINION IN ENGLAND ON  
SUNDAY CLOSING.

When confronted with the accumulated evidence in favour of Sunday Closing afforded by the experience of Scotland, Ireland, and Wales, opponents fall back upon the truism that legislation ought not to be in advance of public opinion, adding, that opinion in England is opposed to such legislation as Sunday Closing. This statement they

reiterate without the smallest warrant from known facts, while all the investigations that have been made with a view of ascertaining the drift of public opinion point in the opposite direction. Petitions to Parliament on this subject have always shown a great superiority in numbers friendly to such a change, while canvasses carefully undertaken and carried out have corroborated the conclusion that the great mass of persons who have formed an opinion upon this question, regard with favour the proposal to extend to the whole of Sunday, that prohibition of the sale of liquor which has proved of so much advantage during those portions of the day to which it is already applied. It has further been contended that while a strong sentiment on behalf of Sunday Closing prevails in the North of England, this is absent in the Southern portion of the kingdom. Possibly the feeling in support of Sunday Closing may be more vigorously expressed in the North than in the South, but the canvasses made hitherto, prove that there is a great preponderance of opinion in the South for Sunday Closing. The results of canvasses of householders in over 250 towns and villages, yield the following results :—

	Northern Counties.	Southern Counties.	Total.
For .....	500,225	266,630	766,855
Against .....	71,329	37,692	109,021
Neutral .....	40,656	29,859	70,515
	<hr/> 612,210	<hr/> 334,181	<hr/> 946,391

It is often maintained that working people are generally opposed to Sunday Closing. Every canvass proves the falsity of this statement, but it is also contrary to the result

of a canvass of the men employed in fifty-six workshops, showing :—

For .....	10,627
Against .....	1,190
Neutral .....	514
	<hr/>
	12,331

Dealers in intoxicating liquors are generally believed to be hostile to Sunday Closing. Taking the whole body this may be so, but in the general canvasses above referred to, it was found that besides the numbers given above, 2,324 publicans were in favour of Sunday Closing ; 1,939 against ; and 1,001 neutral ; a total of 5,264. Including all the above figures the numbers stand thus :—

For.....	779,806	about 81 per cent.
Against.....	112,150	„ 12 „
Neutral.....	72,030	„ 7 „
	<hr/>	
	963,986	100

Even adding the neutrals to those opposed, we have eighty-one in every hundred friendly to Sunday Closing, and only nineteen not so. It may, therefore, be fairly concluded that, making all allowance for possible differences in other places, there is a great preponderance of public opinion in favour of Sunday Closing.

As regards petitions to Parliament, it is interesting to note that during the years 1880-1891, 41,653 petitions, with 6,693,384 signatures, were presented to Parliament in favour of Sunday Closing ; more than 1,000 being sent by Town Councils, Boards of Guardians, School Boards, and Local Boards. There was, in addition, the Jubilee Memorial to the Queen in 1887, signed by 1,132,608 of the mothers and daughters of England.

## The Irish Sunday Closing Movement in Parliament.

By WILLIAM WILKINSON (*Secretary, Irish Temperance League*).

IN 1868 Major O'Riley introduced a Partial Sunday Closing Bill in the House of Commons. It proposed to leave one hour's opening from eight to nine o'clock p.m. The Bill was referred to a Select Committee, which reported in favour of the hours of opening being from two to seven in the rural districts, and from two to nine in towns of more than 5,000 inhabitants ; a provision was, however, made for the latter to be able to reduce the hours of opening to two to seven in a mode analogous to that provided by Clauses 132 and 133 in the Towns Improvement Act of 1844.

The agitation in favour of Sunday Closing continued in Ireland with increasing energy, and gained the support of moral and social reformers, including Cardinal Cullen, Archbishop of Dublin, and the leaders of other churches.

On the 6th of May, 1876, a resolution in favour of entire Sunday Closing for all Ireland was carried in the House of Commons against the Government of the day by a majority of fifty-seven, on the motion of Professor Smyth, member for county Derry. In 1877 a Select Committee was appointed to enquire into the question, and it reported in favour of entire Sunday Closing ; only three Irish Members dissented.

On the 17th of January, 1878, The O'Connor Don introduced

a Bill in accordance with the Report of the Select Committee, and it was before the Legislature from that time till the 16th of August, when it received the Royal Assent. It was read a second time on Monday, the 21st of January, without a division, after a debate of two and a half hours. It went into Committee on the 23rd of January, but progress was reported without any progress having been made. On the 14th of February, after two hours' discussion, and four divisions, the Chancellor of the Exchequer promised to find a day in a few weeks' time, and progress was reported. Further opportunity was not found till the 1st of April. The battle lasted during the whole of that evening and throughout the night, until six o'clock the following morning. On April 4th two more hours were devoted to the discussion. On the 13th of May the House again went into Committee on the Bill, from two in the morning until half-past nine a.m., during which time ten divisions were taken, and all the amendments to the first Clause were disposed of. On the 16th of May the Chairman of Committee took his seat at half-past eleven, and the discussion continued till after two o'clock in the morning. On the 21st of May the Committee resumed at half-past twelve, and substantial progress was made during the following hour. On May the 25th two more hours were devoted to the consideration of the remaining Clauses. Mr. Wilson, who was in charge of the English Sunday Closing Bill, placed the 29th of May at the disposal of the promoters, which enabled considerable progress to be made. On the morning of the 31st of May the House again went into Committee, and at half-past two the opponents were compelled to give way, and the Bill was ordered to be reported to the House.

Thursday, July 11th, was the earliest day that could be found for consideration on Report; the whole night was occupied in discussing motions to postpone, and it was three o'clock the following morning before the Bill passed through this critical stage. After considerable pressure the Government consented to assist in giving the last possible day, Saturday, the 10th August, for the third reading stage, but persistent opposition was given to carrying out this arrangement at the sittings of the 8th and 9th August, and it was not till nearly three o'clock in the morning of Saturday, the 10th, that the Bill was fixed for third reading at noon of that day. At that hour the opponents of the Bill, much reduced in numbers, assembled for a last final effort. A prolonged discussion took place on the question of compensation, but on a division being taken, twenty-two voted for the amendment, and sixty-three against, the Bill being then read a third time without a division, and thus ended successfully one of the most prolonged and fiercely fought struggles to get a Private Member's Bill through the House of Commons.

On the following Monday, 12th of August, the Bill was read a first time in the House of Lords, a second time on the 13th, passed through Committee on the 14th, was read a third time and passed on the 15th, and received the Royal Assent on the 16th. The Bill, as it passed into law, allowed five hours' opening, from two till seven o'clock in Dublin, Belfast, Cork, Limerick, and Waterford, and was to last for only four years. These alterations in the Bill were only acceded to by the promoters when they found that it was absolutely necessary to do so to secure the help of the Government, and thus ensure the passing of the measure.



In 1880 Mr. Forster, Chief Secretary, stated, in reply to a deputation, "There can scarcely be any doubt that the Sunday Closing Act will be renewed by the Government that is in power . . . as far as I can make out public opinion has entirely gone with the operation of the Act."

In 1882, the year in which the Act was to expire, a house-to-house canvass was made in the five exempted cities, when a majority of 63,526 householders voted in favour of entire Sunday Closing; the Act was renewed, as it has been each year since in the Expiring Laws Continuance Act.

In 1883 the Government introduced a Bill to make the Act permanent, and to give entire Sunday Closing to all Ireland, but although it passed the House of Lords, no progress was made with it in the Commons.

In 1884 the Right Hon. Sir George Trevelyan, Chief Secretary, introduced the same Bill, and in speaking in favour of the second reading, said, "He had studied the statistics closely, in the light of the very broad combinations in which they had been placed by the advocates and opponents of the measure, and had come to the conclusion that Sunday Closing had been a great and almost unmixed benefit to those parts of the country where it had been in operation, and that it might be hopefully and confidently extended to the five exempted cities." Unfortunately the Government did not find time for proceeding with the Bill.

Since 1885 Sir Thomas Lea has acted as leader in the House of Commons, but during the Sessions of 1885, 1886, and 1887, he could not find an opportunity of making progress.

In August, 1887, Mr. John O'Connor made an effort to have the Act dropped out of the Continuance Bill, but Mr. A. J. Balfour declined to consider the proposition, and the Act was renewed without a division. This is the only attempt of the kind that has been made.

In the Session of 1888, at the request of the opponents of the measure, Mr. Balfour agreed to the appointment of a Select Committee, but at the last moment the publican representatives resisted the motion, no doubt on more mature consideration, fearing the result of the enquiry. The Committee was, however, appointed on March 20th, composed of fifteen members, eight Irish representatives and seven English—six Conservatives, four Nationalists, three Liberals, and two Liberal Unionists. Subsequently an effort was made to alter the composition of the Committee, but after a brief exposure of the tactics of the Irish publican party by Mr. Joseph Biggar, the House sustained the constitution of the Committee by a vote of 173 to 9.

Mr. Russell's Saturday Earlier Closing Bill and Sir Thomas Lea's Entire Sunday Closing Bill were referred to this Committee. Throughout the entire proceedings of the Committee, which had eighteen sittings for taking evidence, and examined forty witnesses, every effort was made by the Liquor Party to so protract the enquiry that if possible the report could not be presented to the House in time to secure legislation that Session. The enquiry concluded on June 21st and, after two days' discussion and thirty-seven divisions, on July 2nd presented to the House the following Report :—

THE SELECT COMMITTEE appointed to inquire into the

operation of the SUNDAY CLOSING ACTS (IRELAND) ;—  
 HAVE considered the matters to them referred, and have  
 agreed to the following REPORT :—

The Committee have examined a large number of witnesses on the subject, and on the Bills referred to them. Having carefully inquired into the working of the Sunday Closing Act which was passed in 1878, for a period of four years, and which has been since annually renewed, the Committee find that the overwhelming weight of evidence is in favour of making this Act perpetual as regards the districts to which it applies.

The official witnesses from those districts, without exception, and the great majority of the non-official witnesses, testify to the beneficial results which have attended the operation of the Act. Those results are apparent in the sensible diminution of drunkenness, and in the greater degree of good order which prevails on Sundays.

This view is sustained by the official statistics which have been submitted to the Committee. These statistics vary considerably in different districts and during different periods, but, taken as a whole, they exhibit a marked diminution in the number of arrests and convictions for drunkenness during the period following the passing of the Act. The Excise returns also show a large diminution in the consumption of intoxicating liquors. It is possible that some of these results (though coincident with the Act), may be partially due to other causes, but they are, in the opinion of the Committee, mainly due to the operation of the Act.

None of the evils which were predicted by some persons as likely to ensue from the passing of the Act have been proved to have arisen to any appreciable extent. . . .

The Committee have taken a great mass of evidence with reference to the five large cities and towns excluded from the full operation of the Act of 1878, and, in the opinion of the Committee, the result of the evidence so taken was to establish the expediency and advisability of at once extending the system of Sunday closing of public-houses to the cities and towns so exempted. . . .

Regarding the earlier closing of public-houses on Saturdays, which has also been a subject of inquiry, the Committee find

less difference of opinion. The witnesses examined, with few exceptions, have given strong evidence in favour of curtailing the hours of sale on Saturdays. The Committee are of opinion that a great deal of the excessive drinking which has been proved to take place on Saturday nights, and much of the squandering of the wages of the working classes would be avoided if public-houses were closed earlier on that day, and they are satisfied that such a measure would be supported by public opinion throughout Ireland.

The Committee are of opinion that under the existing system of exemption orders, the requirements of the inhabitants of large cities in regard to restaurants and dining-rooms can be fully provided for.

The Committee have consolidated and amended the Bills referred to them, and now report them, as amended, to the House.

In view of this our Report the Committee recommend—

(1) That the Act of 1878 should be made perpetual, and extended to the five cities now exempted from the full operation of the Act.

(2) That the qualifying distance under the *bonâ fide* provision should be extended to six miles.

(3) That all houses for the sale of intoxicating liquors in Ireland should be closed at 9 p.m. on Saturdays.

A Bill to carry out the recommendations of the Committee was also reported to the House on July 2nd, backed by Sir Thomas Lea, Mr. T. W. Russell, Mr. J. G. Biggar, Mr. James Tuite, and Mr. William Johnston, being the Irish Members who voted in favour of it when before the Committee, but no progress was made.

In 1889 a most influential deputation waited upon Mr. A. J. Balfour, then Chief Secretary, when he said :—

“ It has become clearly manifest that every man who has had the opportunity and the desire impartially to examine the results of this legislation in Ireland, during the ten years in which it has been in force, has been driven willingly or unwillingly to the

conclusion that that legislation has conferred vast benefits on the population, and that it should under no circumstances be allowed to lapse. . . .

"I agree that the time for argument is past, that the case is really before the country, and that what we have got to do now is to act to the best of our ability, and not to discuss any longer. . . .

"I have consulted the Prime Minister on the subject, and am authorized to say that if a Bill is not brought in as a Government measure we shall at all events do what we can to aid Mr. Lea, or whoever may have charge of it, to bring the controversy to a final conclusion."

On March 26th, in the Session of 1890 a debate and division was taken on the Irish Local Veto Bill and an amendment against it was carried to the effect that it was inexpedient to proceed with any Temperance legislation for Ireland until the then promised Local Government Bill was passed.

Wednesday, the 23rd of April, had been secured for the second reading of the Saturday and Sunday Bill, and it was realized that this resolution if not rescinded, might compel the Speaker to rule that the Bill could not come on. After considerable difficulty a resolution which would be in order was placed upon the notice paper for Tuesday, the 22nd, rescinding the former resolution of the House so far as it might refer to the Bill down for the following day. The Government co-operated with the promoters of the Bill and the front Opposition Bench in enabling the resolution to be proposed before 12 o'clock. The Liquor Party strongly resisted the motion, but on a division it was carried by a majority of 120, and the way was clear for a debate and division on Wednesday, April the 23rd, when the Bill was read a second time by a majority of 164, the numbers

being—for the second reading, 242 ; against, 78. High hopes were entertained that the Bill would be got through, as the House of Commons had done the most unprecedented thing in rescinding a resolution for the purpose of allowing a Private Members' Bill to be considered. The Committee stage was fixed for Wednesday, the 11th of June, and with the object of inducing the Attorney-General, Mr. Maddon (now Mr. Justice Maddon) to aid the Bill in passing as introduced, giving entire Sunday Closing, an influential deputation from Dublin, Belfast, Cork, Limerick and Waterford waited upon him, but he could hold out no hope of carrying the Bill unless his amendment, allowing three hours of opening in those cities, was accepted. At a subsequent conference of the members of the Deputation the acceptance of the amendment was left with the members in charge of the Bill.

Several attempts were made to get the Bill through Committee, and on the 7th of August Mr. W. H. Smith, then Leader of the House, intimated that he would arrange for Monday, the 11th of August ; but the friends of the measure were very much disappointed and indignant when a few hours afterwards they were informed by Mr. Smith that he could not carry out his promise, and another Session passed without any progress being made.

In the Session of 1891 the best place that could be secured for the Bill was the third order on April the 15th. Negotiations were opened with the friends of the English Direct Veto Bill and the Scotch Fisheries Board Bill which stood as first and second orders, and the Government having promised to assist the future stages of the Irish Bill, these two Bills were moved forward, and on the Order



Book issued on Tuesday, the 14th of April, the Intoxicating Liquors (Ireland) Bill stood as first order for the following day, when, after a fierce debate, the second reading was carried, the motion to postpone for six months being defeated, the numbers being, including tellers, for 96, against 250, being a majority of 154 in favour of the second reading being then taken. The putting of the main question was challenged, but the closure was carried by 276 to 31, when the second reading was carried without opposition.

It had been arranged that the Bill should be referred to the Standing Committee on Law, but as this motion was opposed, and it was after 5.30, the Debate stood adjourned. Several efforts were made to resume the debate, but no suitable opportunity could be found.

On June the 15th, Mr. Smith asked for the entire time of the House, and declined to find time for the further progress of the Bill.

On December the 15th, 1892, Mr. Morley, as Chief Secretary, in reply to a deputation said, " Nothing shall be left undone on my part to give all the facilities that the subject requires, and to enable Sir Thomas Lea, or whoever else has charge of the Bill, to bring to an end what is really almost a scandal. . . . It is a scandal that a measure of so simple a kind should be put off year after year in this unsatisfactory way, this unworkmanlike way . . . and that the five exempted towns should be precluded from advantages which an enormous number of inhabitants of these towns fervently desire."

It had been urged that the Bill should be postponed until after the question of Home Rule had been settled, and on this point Mr. Morley said, " The fact that a change is

about to be proposed which would give Ireland a decisive voice in settling this question is no reason why when the voice of Ireland is heard, as I have heard it to-day, that is no reason why that voice should not be listened to and acted on."

Notwithstanding these assurances no progress was made in 1892, and in 1893 the Government, not being able to hold out any great hope that they would be able to deal with the measure, and the promoters having been unfortunate in the ballot, it was decided to introduce the Bill in the House of Lords, where it was taken charge of by Lord O'Neil, who had been a member of the Select Committee of 1868, and had been a most earnest and consistent supporter of the measure in all the succeeding years; he was ably assisted by Lord Plunket, Archbishop of Dublin. During its progress amendments were introduced allowing three hours of opening instead of five as at present in Dublin, Belfast, Cork, Limerick and Waterford, but defining the Dublin exempted area as the City of Dublin proper instead of the Metropolitan Police District as it is in the present Act. The Bill was passed and sent down to the House of Commons, but no further progress was made.

In 1894 the friends of the measure were again unfortunate in the ballot.

In 1895, fourth place for April the 24th, was the best position that could be secured. As the day approached, Sir Wilfrid Lawson and Mr. John Wilson, with the full concurrence and approval of the United Kingdom Alliance and the Scottish Permissive Bill Association, who had secured first and second place for English and Scotch Veto Bills expressed their willingness to give way to the Irish

Bill if the third order, "The Tramways Local Authority Bill" could be got out of the way. After protracted negotiations it was not found possible to arrange that this Bill should not come on, but the promoters, who were most friendly throughout, occupied but little time, and after a short discussion the second reading of the Sunday Closing Bill was secured by a majority of 99, the numbers being—for 170 against 71. A further division was taken on referring the Bill to the Standing Committee on Trade, which resulted in 151 voting for the motion and 68 against, giving a majority of 80, but in consequence of the dissolution of Parliament the Bill became a dropped Order.

The Session of 1896 was very unfortunate, offering no opportunity for bringing forward the Bill.

In 1897 Mr. Lecky, member for Dublin University, was fortunate in the ballot, and secured first place for Wednesday, the 12th May, when the second reading of the Bill was carried for the fourth time, the voting being 201 for, 172 against; majority 29. In this division the four members representing Belfast and two representing Cork voted for the Bill; the member for Waterford spoke in favour of the measure but did not vote; the Member for Limerick was absent; three of the members for Dublin voted against and one paired in favour of the Bill.

In 1898, Sir Thos. Lea secured first place for Wednesday, 4th May, for the second reading of the Bill, but notwithstanding the many memorials and resolutions forwarded to the Government asking them not to interfere with that day, they took it for discussion of the Irish Local Government Bill.

## VI.

**Sunday Closing in Wales.**

BY DONALD MACLEAN, SOLICITOR.

THE Welsh Sunday Closing Act was passed in the year 1881, and had been in operation for nearly eight years, when, as the result of a well-organised agitation, the Government of the day in 1889 appointed a Royal Commission for the purposes of enquiry and report.

The members of that Commission were :—Lord Balfour of Burleigh (Chairman), Viscount Emlyn, Mr. John Tomlinson Hibbert, Sir Richard Harrington, and Judge Horatio Lloyd. Against none of them could it be urged that they were biased in the slightest degree in favour of that form of legislative larceny known as “robbing the poor man of his beer.” It was, in fact, a body judicial to the point of coldness. A most exhaustive enquiry was made, the Commission holding its sittings at centres most convenient for witnesses in North and South Wales. Both sides availed themselves to the full of the ample opportunities thus given them of placing their views before the appointed tribunal. It should be clearly borne in mind that the opponents of the Act naturally hoped, as the result of the presentment of their case, for the recommendation by the Commissioners either in favour of (1) repeal, or (2) modification ; and, on the other hand, the supporters of the Act desired with equal ardour the absence of any such suggestion. And this was the crux of the whole position. At last the Report, the result of

much patient and impartial enquiry, was published. It is well to quote in full its finding on the all-important question of Repeal or Modification. It says :—

“ One of the suggestions most frequently made to us was the Repeal of the Sunday Closing Act, or its Modification in the direction of repeal by permitting the opening of public-houses for a short time in the middle and evening of Sunday, either for sale both on and off the premises, or for the latter only. We cannot, after giving them the fullest and most careful consideration, endorse either of these recommendations. Had it been our duty to advise on the form of the original legislation we might have suggested that some facilities should have been given for obtaining drink in small quantities for domestic consumption. We are, however, convinced that a change in this direction would be so unwelcome to so vast a majority of the population in so large an area of the Principality, that we do not think it ought to be forced on this large area for the sake of a possible benefit to the rest of the country. Moreover, we find an almost complete absence of evidence of a desire for such an amendment of the law on the part of those classes who would be most likely to require or use it.”

To add to the depression caused by this crushing conclusion to Brewers, “ Caves of Harmony,” and other licensed and unlicensed resorts of “ a people ” assumed to be “ rightly struggling to be free,” the Commissioners went on to recommend that the Act might with effect be made more stringent in certain specific directions.

But, after all, “ Sunday Closing ” is primarily a working man’s question. On this point never has the case for reasonable restriction of facilities for obtaining intoxicating liquors been more forcibly or clearly put than where the Commissioners in relation to

#### WORKING MEN

state that—

“ The evidence of representatives of large bodies of working-

men delegated by those bodies to come before us is entitled to great weight, not only on the general questions submitted to us, but especially as to the existence of a large class of men to whom the temptation of the idle day on Sundays with public-houses open for certain hours all round them was so great as to be practically irresistible, and at any rate it has convinced us of the existence of a large number of persons who know and realize their own weakness, and desire to be protected against the temptations to which they were exposed."

In brief, the position was this: A Royal Commission appointed to enquire into the working of the Sunday Closing Act declined, "after the fullest and most careful consideration," to recommend either its repeal or modification, but on the contrary, its strengthening, thereby securing in an even fuller measure the beneficial results accruing from what the Commissioners, in their own words, summarise as the evidence in its favour, viz.:—

1. Improved order in the streets and roads on Sunday ;
2. Increased regularity at work during the early days of the week ; and
3. The greater comfort and improved condition of the people.

Even the most extreme opponent of "Sunday Closing" has now practically "ceased from troubling" as far as the country districts of Wales are concerned, and the whole weight of criticism has been brought to bear upon the operation of the Act in Cardiff. The position taken up being that, assuming the Act is a success in other parts of the Principality, its operation in a great commercial community is a far from beneficial one, and it, therefore, should not be extended to England with its huge industrial centres and teeming population. On the other hand, it may be fairly said that if the Act can be shewn to be a beneficial



enactment in such a rapidly developing town as the great seaport of Cardiff with its population approaching 200,000 (considerably more than double than when the Act was passed seventeen years ago) its difficulty of open public houses just across the borough boundaries, and the active, unresting efforts of "the trade" to discredit the enactment in every possible way, then similar legislation should be successful anywhere in England.

The charges against the operation of the Act in Cardiff are principally three, viz. :—

1. The existence of illicit drinking dens, popularly called "shebeens."
2. The development of drinking dens.
3. That there has been no material decrease in Sunday drunkenness.

First, then, as to

#### SHEBEENS.

It is material to enquire :

- (a) What is the character of the law-breakers ?
- (b) Where is the law broken ?
- (c) Are the offences increasing or diminishing ?

A certified police statement gives the character of those proceeded against in 1897 as follows :—

Convicted thieves .....	27
Brothel keepers .....	7
Prostitutes .....	8
*Convicted for assaults.....	8
Convicted for disorderly conduct .....	5
Previously convicted for illicit sale .....	17
Convicted for illicit sale for first time .....	27
Wholesale beer dealers .....	2
Club keepers .....	2

---

\* It is added that those not before convicted are, nevertheless, known to the police as associates of thieves or other bad characters.

One of the favourite phrases of unscrupulous opponents is to say that the Act has "transformed otherwise well conducted citizens into criminals," and "dragged the prison slime over the whole community." Cardiff working-men not unnaturally resent their wholesale classification in the list just quoted.

The law is, in fact, broken by professional criminals, and fortunately more than mere rhetoric by "trade" organs is still required to convince Parliament that one of its Acts should be either repealed or modified in favour of a class which gains its livelihood by systematically and impartially breaking other enactments.

Secondly, this class of crime is clearly localized and practically confined to the lowest parts of the town. The evidence of the Chief Constable before the Royal Commission is clear and emphatic on this point.

And in the third place the number of the offences is steadily diminishing. In 1893 there were 184 convictions, in 1897 there were only 85.

We have, therefore (*a*) a law broken by professional criminals, (*b*) the breaches of the law take place in the lowest parts of the town where three-fourths of the other crimes are committed, and (*c*) the offences are steadily diminishing.

#### CLUBS.

The club difficulty is one which is felt with varying acuteness in all large communities in England as well as in Wales. Cardiff, like other towns, has suffered, and at one time in the years immediately succeeding the passing

of the Act, the evil grew to considerable dimensions, as many as 78 being repressed in 1887. Vigorous police action, however, had its reward, and there are at the time of writing *only 15 clubs* in Cardiff, and these nearly all political. Furthermore, it has been clearly proved in open court that many of these clubs were fostered by and tied to the brewers. Cardiff compares very favourably with most large English towns in respect of clubs. For instance, Oldham, with a population considerably less, has 63 clubs; Huddersfield, 59; Halifax, 47; Leeds, 69; Bradford, 81; and so on.

#### SUNDAY DRUNKENNESS.

When the Act was passed in 1881 the convictions for the preceding year with a population of about 80,000 were 62, in 1897 with a population more than doubled (upwards of 170,000) the convictions were only 39.

These official statistics should speak for themselves, but the evidence of Chief Constable McKenzie given before the Royal Commission in 1897 (and whose impartiality all parties admit) should be referred to. He said:—

“ I think it (the Act) is a beneficial enactment, and I am giving now also the opinion of the officers who have been in Cardiff much longer than myself. Some have been there over twenty years, and the superior officers are unanimous that it has been a benefit to the public at large, speaking from the point of view of public order ”

Mr. McKenzie also stated that he *had had official experience of other large towns in the Kingdom, and Cardiff was the quietest town on Sundays he knew of.*

It is only fair to state that the success of the Act in Cardiff, in the teeth of a well-financed and organised opposition and other exceptional difficulties, is due not only to the fact that it is in accord with the sentiments of the vast majority of the citizens, but also to the admirable work of the police under the guidance of the Chief Constable and his superior officers, backed up as they are by the magistrates on the Bench.

## VII.

## Personal Testimonies.

## FROM SCOTLAND.

THERE would seem to be nothing in the world more difficult than the establishment of facts. To *ascertain* facts is comparatively easy, but to compel writers and speakers to accept undoubted truth is a perennial task. The remark does not apply solely to the Temperance question or to Sunday Closing, but to many lines of enquiry in history, literature and politics. Yet if there is one question more than another on which it is well nigh impossible to get an opponent to admit that A is A and B is B, that question is surely the value or success of Sunday Closing. Not even the testimony of a Royal Commission, by no means partial to the plan, will persuade people that Sunday Closing is prized in Wales, and despite the findings of a Select Committee, and the utterances of Protestant and Catholic Archbishops and ministers, there are still deadly foes and indifferent friends of the Irish Act.

True it is that references to failure in Scotland are less frequent and more guarded, yet one or two witnesses before the Royal Commission were inclined to believe that an hour or two of Sunday opening would actually lessen the total amount consumed. And a hard-working and abstaining Catholic priest, after much consideration of the subject, was inclined to suggest to the writer that men carry home on Saturday night more liquor than they would drink if

they could buy it, on Sunday at the public-house. When Mr. T. Harrington, M.P., coolly informed the Royal Commission that there was more drunkenness in Glasgow on Sunday than in Dublin, the Glasgow pride and love of truth brought him a well-deserved castigation.

The truth is, that forty-four years' experience of Sunday Closing in Scotland places the results absolutely out of the region of discussion, opinion, or argument. The facts are, that the total amount of spirits consumed—in spite of an increased population—has lessened by millions of gallons; that the average expenditure on intoxicants in Scotland is just over £3 per head, while in England it exceeds £4; and that the arrests for Sunday drunkenness, since the passing of the Forbes-Mackenzie Act, have diminished by quite two-thirds.

There are, however, results and effects which, being moral, social and civic, cannot be tabulated, and yet, in the long run, do more to influence public opinion than even the figures which, when an opponent dislikes them, he says can be made to prove anything.

The Forbes-Mackenzie Act had hardly been in operation two years when the opinions of men in authority were gathered, and the writer had a pleasant half-hour in going through a pamphlet published by the Scottish Temperance League in 1856, which set forth, in those early days, the highest encomiums on the working of the Act. Another pamphlet, issued nine years ago, contained a similar compilation, and was equally satisfactory.

In April a letter was sent out to Scottish provosts, or mayors, and magistrates, asked for an expression of opinion as to the value of the Forbes-Mackenzie Act and whether



there was any desire for its repeal. There are about a hundred large and small towns in Scotland, and the names were not selected, but letters sent to one or more officials in each. In reply, communications were received from residents in sixty towns, including all the large cities, and of those who replied forty-five were provosts, others being bailies, magistrates and the like.

Not one of these letters contained a single phrase implying opposition to Sunday Closing, though two were studiously impartial as became their dignity. The Lord Provost of Edinburgh wrote:—"While I am glad that our public-houses are closed in Scotland on Sunday, I regret that I cannot take any part in the question as affecting England and Ireland." The Lord Provost of Glasgow is not likely soon to hear the last of his want of emphasis in writing that "he does not feel disposed to express his opinion with reference to the value of the Forbes-Mackenzie Act."

The opinion the Glasgow Lord Provost failed to express was declared very strongly in at least two dozen of the replies. Mr. Peter M'Lagan, formerly M.P., said: "I certainly would not be in any way a party to the repeal." The Provost of Tillicoultry said he should "regard the repeal of the Act as a national calamity." Mr. John Grieve, Provost of Motherwell, "felt certain that any attempt at repeal would be resisted to the utmost." A delightful old veteran, Mr. D. Campbell, J.P., of Greenock declared that "he would be a bold man, indeed, who would make the attempt." The letter of Ex-Bailie Kemp, of Aberdeen, is worth quoting in full:—

"Sunday Closing is one of the greatest blessings which

Scotland ever enjoyed ; and while it has been my lot, as a Magistrate, both in City and County, to meet with many who differ with me on social questions, and more particularly that of the Liquor Traffic, I have never yet come across any one—in the traffic or out of it—who has hinted even at the idea of its repeal in Scotland. I am satisfied that such a suggestion would not receive, in this country, one moment's serious consideration."

The secret of this unanimity is explained by many correspondents. They describe the Forbes-Mackenzie Act in varied phrase, as an 'unspeakable,' 'unalloyed,' 'untold,' 'great,' 'inestimable,' blessing ; as 'a great boon,' an 'immense benefit,' as doing 'incalculable good,' and as 'working admirably.' Mr. Jas. Guthrie, J.P., a son of the famous Thomas Guthrie, and a living disproof of the idea that Scotchmen are without humour, writes epigrammatically : "The Forbes-Mackenzie is the best Act or deed the Parliament ever passed or did. No Scotchman desires its repeal ; no drunkard does, and hardly even a drink-seller. The working of the Act is entirely satisfactory, 'and if the *bonâ fide* traveller had further to travel' then the Act, which is perfectly simple would be simply perfect."

Quite a dozen correspondents make allusion to that "anomaly and fraud" the *bonâ fide* traveller. But Scotch caniness has found a way even out of that difficulty, and in Newburgh, Motherwell, and other towns, magistrates have declined to grant 'hotel' or seven-day licences, and have issued only six-day licences, so that the bicycle rider, the three mile pedestrian, or the steamboat traveller has been unable to obtain intoxicants, not only to his own good, but to the Sabbath quiet of the citizens.

Not the least argument for Sunday Closing is the relief and rest it brings to drink-sellers. Bailie Battersby, of

Glasgow, writes :—" From my own knowledge of those in 'the trade,' and testimony repeatedly made by those connected with it, I am satisfied that the present Sunday Closing is appreciated." Provost Burgess, of Portsoy, also says :—" I know that most publicans themselves regard it as a very great boon to have their houses shut up at ten o'clock every night, and also have the whole of Sunday as a day of rest from business."

Mr. W. W. Hunter, ex-Provost of Denny, N.B., is a true exponent of the highest national sentiment in saying :—

I am afraid we are apt to forget how much we owe to that Act of Parliament under God for our quiet, solemn, peaceful Scottish Sabbath ; and every sentiment of Christianity and patriotism calls for its continuance in Scotland and its adoption over our whole realm.

In the same connection may be quoted the statement of a highly-esteemed Glasgow magistrate, Bailie Dickson :—" No one can tell what the Forbes-Mackenzie Act has done for Scotland in keeping the tempted out of great danger." Without multiplying quotations, it may be affirmed generally that there is very little shebeening in Scotland ; not even Temperance reformers complain of the administration of the Act.

One or two of the replies came from Englishmen, Councillor Green, J.P., of Glasgow, puts their view in a nutshell :—

Having lived in London, Liverpool, Birmingham, and one or two smaller towns in England, and for the last seven years in Glasgow, I am able to contrast the state of things existing in the two countries. There can be no possible question that the Sunday Closing Act is one of the best things legislation has given to Scotland.

The most interesting and probably most convincing evidence comes from those who are old enough to have taken part in the agitation fifty years ago which ensured Sunday Closing in Scotland. Of these, thanks to the virtues of total abstinence, there are many. Mr. A. S. Cook of Aberdeen, says :—" I took part in the agitation. . . . From then till now there has been but one conviction in the minds of the community of Aberdeen, that it has been a great benefit in preserving decorum on the Sabbath day." Ex-Bailie Lang, of Greenock "remembers the state of things prior to the passing of the Act, and—Englishmen please take note—feels sure that if the people of England *knew* what a change it made for the better, and what a blessing it has been to Scotland, they would not be long in having passed for their country a similar measure." Ex-Provost Dick, J.P., was one of those who helped to secure the Act, and he says "The peace and quiet we have in our streets and in public places on the Sabbath now, compared to what turmoil existed, prior to the passing of the Act, presents a most gratifying contrast." The following is from Bailie Wm. M'Ewen, of Kirkcudbright :—

The Forbes-Mackenzie Act has been a great blessing to this town and district, although in the first year or so after its passing the observance of the law was very lax. Since then, it has, with a few lapses, been fairly well observed, and I am sure few, if any, would wish to see the former state of things. Before 1854 the public-houses were open all day on Sunday, and the water-fountains, where all the domestic supply was got, were all locked during six or eight hours on the Sunday. After the passing of the Act public-houses were closed and the water fountains were left open continually.

One other point remains for notice—Scottish Reformers

are not satisfied. Councillor Scott, of Edinburgh, says, "They have gladly accepted it as an instalment, and are anxious to get more in the same line." One Provost wants to see all licensed houses close at eight on week nights, and others made suggestions in the way of further restriction.

These extracts and references are far from exhausting the wealth of testimony included in this correspondence. Enough has been quoted to show how highly the Sunday Closing Act is valued across the border, and the following extract from Mr. John Henderson, Provost of Lockerbie, is a graceful acknowledgment of the interest felt by our Scottish friends in Irish and English Legislation—

I have seen my brother magistrates on the subject of Sunday Closing in England and Ireland, and, cognisant of the benefits which have resulted from Sunday Closing in Scotland, we are unanimous in expressing sympathy with the efforts which are being made to obtain similar benefits for England and Ireland, and trust that these efforts will be crowned with success. We are abundantly satisfied that the working of the Forbes-Mackenzie Act has proved an inestimable blessing to Scotland, and we trust privileges of a like nature will be secured for our brethren in neighbouring countries.

---

#### A TRAVELLER'S NOTES IN 1885.

THE following paragraphs were written by a well-known temperance advocate, and published in a daily newspaper, in September, 1885, after a visit to Scotland:—

Saturday and Sunday—other days, too, but these particularly—spent in Edinburgh enabled us not only to see the many beauties of the "modern Athens," but to put to the test of personal examination the much-controverted facts about Sunday Closing in the Scottish capital. With

Sir William Hart-Dyke's declaration that "he had never seen more drunkenness on a Sunday than he saw in Edinburgh" fresh in mind we set out, in congenial company, to view the land, spending several hours on Saturday night in promenading square and street and alley, but most of all upon a two-mile track—the High-street, the Canon-gate, and the Cow-gate—where, between the Castle and Holyrood, we count no less than 255 public-houses, a decided majority of the whole number in the City.

As we wander up and down we see the thriving business these places are doing, their crowded bars, the busy waiters, the thirsty customers, and on the side walks and horse roads, too, a motley crowd, where many an unsteady gait and uplifted voice and arm proclaim all too plainly the results of these too abundant drinking facilities. Then toward closing time, when the police find full employ, we look in at "the cells," where the finished article manufactured by the drink is safely put away in considerable quantity until Monday. By the courtesy of the chief detective we inspect some queer volumes of prison literature, in which the counterfeit presentments of hundreds of "Auld Reekie's" shady classes are preserved, with appropriate particulars for reference, among them a dreary company of drink's victims, some of whom—both men and women—we see in the flesh in various stages of drunkenness, from the good-natured maudlin to the quarrelsome, and even ferocious, devotees of "whuskey."

So far Saturday. One would feel disposed to agree with the Irish Secretary if he had named Saturday, and not Sunday, drunkenness as the basis of his Edinburgh experience.



Next day (Sunday) we strolled through the same two miles between the same hours, bent on noting how far the scenes of Saturday should be repeated. There certainly were nearly as dense crowds, very similar outdoor temperance and other meetings, and the same, but quieter, little knots of people lounging at the entrance to every "close." There, too, the same 255 public-houses—but what a change has come over the spirit of the dream! Last night every one of these drink-shops was ablaze with light, with doors wide open, or ever swinging to and fro. Now, every interior is shrouded in Egyptian darkness, and on the door—and not one has a second door anywhere—is a heavy iron bar, secured by a massive padlock. Thus does the Forbes-Mackenzie Act lock up the drink on one day in seven.

But what of the people? According to Sir W. Hart-Dyke and other opponents of Sunday Closing there should be found in these, the lowest quarters of the town, evidence of that Sunday drunkenness of which, despite the padlocked public-houses, so much is heard—away from Scotland. Yet in this two miles' walk, and after several hours' search, we did not see a single person "the worse for drink." Not content, however, with the evidence of sight, we make inquiry in official quarters, and we learn from figures compiled by Mr. Thomas Linton (prosecutor in the Edinburgh Police Court) that the Sunday drunken cases—which were 708 in 1853 (the year before the Sunday Closing Act)—fell to 412 in 1855 (the year after the Act), and were only 194 in 1884. Further, that of the cases occurring between eight a.m. on Sundays and eight a.m. on Mondays (that is excluding the Saturday midnight cases) the numbers were :

—1853, 367; 1855, 100; 1884, 32. These *bona fide* Sunday cases come, of course, from the sale of drink without licences, and brothels and “shebeens,” of which, however, we have it from the authorities that there are fewer now than in times past, a fact also indicated by the gradual reduction of the arrests.

As to the wider question of the results of Sunday Closing throughout Scotland, interviews with officials and others in Leith, Glasgow, Aberdeen, Inverness, and elsewhere, tended decidedly to confirm the view of Mr. Linton (already quoted), who says he has every reason to believe that the beneficial results are, with few exceptions, recognised and appreciated both by magistrates and police officials and by the general public.

## FROM IRELAND.

VERY REV. W. SKIPTON,  
BALLINA.

“I hate the very thought of drunkenness on the Sunday, and also deplore the temptation to dodge the law to prove the claim of the *bonâ-fide* traveller. I believe an entire extinction of all Sunday licences would be an immense gain to the cause of religion and morality.”

VERY REV. CHAS. LEAVER, D.D.,  
DEAN OF CONNOR, BELFAST.

“The Bill for Early Closing on Saturday, and Entire Closing on Sunday, is an absolute necessity to the quiet and peace of the exempted towns. Both the Government and the Opposition have declared to deputations (of which I was a member) that the question need not be further argued, and both gave us their promised aid in getting it passed. These towns have, by an

overwhelming majority, declared in favour of it, it inflicts no hardship on any person, it is entirely outside party politics ; in my opinion the Government is bound by their own expressed promise to give the promoters of the Bill every facility for passing it into Law."

REV. CANON BURKITT,

THE RECTORY, STRADBALLY, CO. WATERFORD.

"The 'Sunday Closing Campaign' is a decided move in the right direction. When public-houses are open on Sundays the temptation for persons to frequent them is very great, especially for men and women who are engaged in hard work during the rest of the week. The *bonâ-fide* distance of three miles is, in great measure, I believe, a complete farce. The distance is so short that I know for a fact many men, just beyond the limit, go to towns and villages for the *express purpose* of drinking."

RIGHT REV. JAMES BROWNE, D.D.,

R.C. BISHOP OF FERNS, WEXFORD.

"Sunday Closing has been practically in existence in this diocese for nearly forty years. One cannot speak too highly of its beneficial effects in promoting sobriety and good order on Sundays. It has been a very great blessing indeed to the people of this locality."

REV. CANON ROOKE,

WICKLOW.

"My experience leads me to look upon such legislation as absolutely necessary for the welfare and happiness of Her Majesty's subjects in Ireland. In view of the fact that the desecration of the Sabbath by football matches, races, and other public amusements, and assemblies (which invariably end in drunkenness, rowdyism, and other acts of immorality) is gradually gaining ground amongst us, the closing of all 'public-houses' on the Sabbath is essential, not only as a step towards fostering

true religion in our land, but also in preserving the rights of a large number of our countrymen who observe and enjoy the God-ordained rest and worship of the Sabbath."

## FROM WALES.

ALDERMAN E. PARRY EDWARDS,

ANGLESEY.

"I object to the three miles radius, as it gives an opportunity to get drink without any necessity. Young people think nothing of travelling the necessary distance on bicycles, and they club together for carriages."

REV. FATHER IGNATIUS,

LLANTHONY ABBEY.

"My views of the Sunday Closing campaign are, that it is a very necessary, righteous, and benevolent one. God gave Humanity the Sabbath at the beginning. It is not a Jewish institution. Even pagan civilizations of the East retained traces of the original institution. The Sabbath is necessary for the spiritual, physical, moral, social and political health of the nation. Anything that weakens its hold on the people is in every way injurious *to* the people. The public-house is our greatest national curse; to suspend its operations one day in seven would be an untold blessing to all classes of society. But the clubs must be closed also. They are the public-houses of the classes, as the gin-palaces are of the masses. What is sauce for the poor goose is sauce for the rich gander."

REV. CANON WILLIAMS,

ST. DAVID'S.

"I wish to say that I thoroughly approve of every effort being made to bring about 'Sunday Closing' in every part of the United Kingdom—as it is a great boon and blessing to Wales."

EX-MAYOR AND ALDERMAN DR. JONES, J.P.,  
CARDIFF.

“You ask my opinion as to the effect of the operation of the Sunday Closing Act in Cardiff; and in reply I wish to say that I have had considerable opportunities of observing the conduct of the inhabitants before and since the passing of the Act, as a medical man in active practice for over thirty years in the Borough, going in and out among the people, as a member of the Town Council for twenty-two years, nine of which I have served as alderman—having previously occupied the honourable position of Mayor of the town, and as a magistrate of twelve years’ standing.

“My own strong and candid opinion is that the Act has been very beneficial to Cardiff, and that the public order and quietness which now prevail on Sundays are remarkable, contrasting most favourably with the period previous to the passing of the Act.”

EX-MAYOR REES JONES, J.P.,  
CARDIFF.

“I have no hesitation in stating my conviction that the measure has been an unspeakable boon to the whole community.”

EX-MAYOR ALDERMAN DANIEL LEWIS, J.P.,  
CARDIFF.

“I have carefully considered the subject of Sunday Closing, and comparing the first part of the last twenty years with the state of the present day, I cannot fail to notice a great improvement for the better in the order of the town.

“I not only support Sunday Closing upon the social side of the question, but from a strong feeling on behalf of those engaged in the business, who, in my opinion, should enjoy a day of rest as well as all other members of society.”

EX-MAYOR ALDERMAN SANDERS, J.P.,  
CARDIFF.

"I have pleasure in saying that I am convinced that no thoughtful, conscientious man who knew Cardiff before the passing of the Sunday Closing Act can hesitate for one moment to assert that there is the most extreme change in the general order of the streets on the Sunday, and in every way in favour of the Act. I said in my evidence before Lord Balfour's Commission that Cardiff was like heaven upon earth on Sundays since the passing of the Act. I have seen a good deal of other large towns on Sundays, and the comparison in favour of Cardiff cannot be over described."

EX-MAYOR ALDERMAN TROUNCE, J.P.,  
CARDIFF.

"For several years prior to the passing of the measure my residence was at the Bute Docks, from which district there is but one main thoroughfare to the town and to various places of worship, viz. Butë Street.

"This street was at that time on Sundays too often a reproach to civilization, the scene of drunken brawls and rowdiness. With public-houses at every other corner, frequented by sailors and others of all nationalities, respectable pedestrians were frequently subjected to gross insults, and the sound of most offensive language. This state of things led many of my neighbours, like myself, to remove our families to the northern side of our town, where I still reside.

"At that time intoxicants were not only sold at licensed houses, but at shops and private houses in the neighbourhood of the Docks, while some public-houses in the town and suburbs, including Llandaff, Whitchurch, Penarth and Rumney, did a large Sunday trade. I have visited Bute Street several times since the Act in question became law, but the scene has changed—order and quiet prevail where once there was so much disorder and riot. Our police have easy times as compared with their onerous and trying duties of twenty years ago.



“I unhesitatingly say that the Act has proved a benefit to Cardiff, and a blessing to our people.”

EX-MAYOR ALDERMAN ROBERT BIRD, J.P.,  
CARDIFF.

“In my judgment it has been of enormous benefit to the town, and, taken as a whole, I think it is impossible to over-rate the benefits of the Act so far as Cardiff is concerned. It must be borne in mind that our geographical position makes the Act more difficult to administer, seeing that we are on the borders of Monmouthshire, but notwithstanding this I have no hesitation whatever in expressing my unbounded confidence in the good results achieved, and consider it would be a calamity to either repeal or relax the provisions of the statute.”

LEWIS WILLIAMS, ESQ., J.P.,  
CARDIFF.

“As Senior Licensing Magistrate of the Borough, I have no hesitation in stating that it has been an untold boon in promoting the good order and morality of the town. Especially so in the lowest parts, and it has in my judgment had a marked effect for good on the general conduct of our licensed premises. I can fully realise the improvement since the passing of the Act, as I have resided for over fifty years in the town.

“Where lawlessness prevailed we have now almost perfect order.”

JOHN CORY, ESQ., J.P., D.L.,  
CARDIFF.

“I have much pleasure in giving my testimony in favour of the Sunday Closing Act. I consider it has been a great boon to Cardiff, and the quietness of the Sabbath it has produced has been very marked, and a cause for thankfulness to many who have due respect for the Lord's Day.”

EX-COUNCILLOR F. J. BEAVAN, J.P.,  
CARDIFF.

“I was connected with a Wesleyan Sunday School in the neighbourhood of ‘Tiger Bay’ for about 33 years. For years

before the Sunday Closing Act came into operation I had removed to about two miles from the Sunday School. Walking over the ground week after week (with few exceptions) for years, I noticed immediately what an improvement took place in the streets, both as to drunkenness on the street, and as to objectionable and idle groups standing about public-house doors, and not infrequently loud noises reaching the streets from within some of the houses. The streets presented quite a decent Sabbath-like appearance, and have done so since, so that children hardly know on the Sunday now that they pass a public-house."

REV. FATHER HAYDE,

CARDIFF.

"I am firmly convinced from ten years' close observation of this part of Cardiff that the Sunday Closing Act has done a great deal of good in the interests of morality and social order.

"There are far fewer shebeens now than before Mr. McKenzie came to Cardiff as Chief Constable, and this I attribute chiefly to greater vigilance on the part of the police.

"I have read again the arguments against Sunday Closing, but my own personal observation, and my frequent intercourse with those who best know Cardiff, and who seek out the good of those who used to suffer so terribly from Sunday drinking, convince me that those arguments are deceptive and untrustworthy, and that the evils which are supposed to have sprung from the Sunday Closing Act would be vastly increased and intensified if that Act were repealed."

REV. W. H. PARR,

CARDIFF.

"As a Wesleyan Minister stationed, for terms of three years, in various parts of England and Wales, I have had unusual opportunities for noting and comparing the condition of towns and villages within the scope of the Act, with similar towns and villages not under the Act. From 1887 to 1890 I lived in Pembroke Dock. My church work embraced the villages for eight miles

around, I was also Chaplain to the Wesleyan troops in the garrison. I was much impressed with the quietness of the Sundays and the respectability and sobriety of the inhabitants in comparison with those in towns and villages of the same size in Devon, Somerset, Cheshire and Staffordshire, where I had previously resided. There was practically no Sunday drinking and there was an entire absence of disorder in the streets. The Commanding Officer of the Garrison also assured me that the soldiers under his command attended voluntary Divine service in much larger numbers than in England, were better behaved, and the charge sheets on Monday morning were singularly light. During my residence there the Royal Commission was held to enquire into the working of the Act. A poll of the adult inhabitants gave an overwhelming majority in favour of the Act and at a town's meeting two representatives, both non-abstainers, were appointed to give evidence in its favour." Comparing Cardiff with Birmingham and Liverpool, Mr. Parr goes on to say, "A close personal observation has led me to conclude, that for order and quietness in the streets and the absence of drunkenness on the Sunday, the superiority of Cardiff over Birmingham and Liverpool is most marked."

REV. JOHN PUGH,  
CARDIFF.

"I maintain as a close observer and as a constant worker among the common people—that the Sunday Closing Act has proved an unmixed blessing to the great commercial and trading centres of South Wales and Monmouthshire. I say this after over 25 years of mission labours in the trading centres and ports of South Wales and Monmouthshire."

COUNCILLOR A. GOOD,  
CARDIFF.

"I consider that the Sunday Closing Act has produced most beneficial results in the neighbourhood of the seamen's and common lodging houses.

"The locality that, before the passing of the Act, was notorious for drunkenness and consequent filth, blasphemy and rowdiness, is now marked by order, quietness and an appearance of self-respect. The measure has assisted in effecting, on this day at least, and in this neighbourhood, a social and moral revolution."

COUNCILLOR MILDON,

CARDIFF.

"I have lived at Grangetown for the last 30 years and have no hesitation in saying that this district has greatly benefited by the Sunday Closing Act. It is a very rare occurrence to meet a drunken man in the streets of Grange at present, and I also find that my men come to their work on a Monday morning now. Before the passing of the Act many lost the first quarter of the day."

T. H. STEVENS, ESQ. (OFFICIAL RECEIVER),

CARDIFF.

"I have no hesitation in saying that the Sunday Closing Act has worked well so far as Cardiff is concerned—this from personal observation."

REV. J. R. BUCKLEY, B.D. (VICAR OF LLANDAFF),

CARDIFF.

"It has been a most beneficial measure. In many parishes, as in mine, it has been a priceless boon."

COUNCILLOR CROSSMAN (LABOUR REPRESENTATIVE),

CARDIFF.

"I think that the enactment has been a blessing to this town and the public at large."

COUNCILLOR JENKINS, J.P. (EX-PRESIDENT OF THE TRADES UNION CONGRESS), CARDIFF.

"There has been a complete change for the better, and Cardiff, in my opinion, stands in the forefront of the large cities and towns of this country for order and sobriety on the Sabbath day."

COUNCILLOR S. ROBINSON,

CARDIFF.

"In my opinion the result is all in favour of Sunday Closing."

## FROM ENGLAND.

REV. F. B. MEYER.

CHRIST CHURCH, WESTMINSTER ROAD, S.E.

"With whatever force I possess, I support the cause of the Sunday Closing of Public Houses. The experience of the towns and districts where it has been already adopted proves that this measure is not Utopian, but highly beneficial to the morals and well-being of the community. Our working-classes should be, for one day in the week, at least, secured from the temptations which the public-house presents, the more especially, when that day is one of leisure. One has no thought of imposing on the community the observance of the Sunday which commends itself to religious people, but only of removing one of the greatest hindrances to a healthy and innocent use of the weekly cessation of labour."

REV. G. WYLDE.

GREAT PORINGLAND RECTORY, NORWICH.

"The general results of the present system are *bad*, for inn-keepers and frequenters, and a more benevolent, and a wiser step for the *national health* and *progress* in every respect cannot be taken than the purposes of this Memorial aim at."

REV. FRANK BALLARD,

HULL.

"I am glad to express my earnest concurrence with regard to Sunday Closing. It seems to me that no one who sincerely desires the social well-being and the moral elevation of the people can hesitate for a moment as to the great desirability of the measure. There is no valid reason whatever why, in regard to the cessation of business on one day of the week, an exception should be made in favour of the trade which does, in every sense, least good and most harm throughout the world. We all know that it is impossible to make men pure and noble by force, but that is no reason why we should put extra facilities in the

way of those who, to say the least, are content with the lowest ideal of human existence. To hinder wrong is not seldom the only way of helping right."

DR. T. WITTON DAVIES (PRINCIPAL),  
MIDLAND BAPTIST COLLEGE, NOTTINGHAM.

"I lived in Wales several years after the Sunday Closing Act came into operation, and as a native of Wales, I lived in the country long before there was such an Act. I am perfectly sure that Sunday Closing of public-houses has proved an immense boon to the Principality. I could give chapter and verse to prove that if needful. I have known wives who have told me that their Sundays have been transformed into days of quiet instead of, as they used to be, days of riot. I regret to say, what you of course know, that the so-called *bonâ-fide* traveller clause has been a great curse, and has enabled a very large number to evade the law. Very many women have said to me, if this clause could not be evaded, it would be an unspeakable boon to our homes and family. I sincerely hope that in all legislation that will in the future deal with Sunday Closing, this method of evading the law will be prevented.

"I have now for nearly seven years lived at Nottingham, where no Sunday Closing Act is in operation, and the number of drunken people whom I have seen in this city on Sunday night shows what Sunday Closing has done for Wales, and what it could do for Nottingham. I am more than ever convinced that Sunday Closing ought to prevail all over the country, and it ought to be made impossible for publicans or drunkards to evade the law with impunity."

REV. CANON LEE HICKS,  
CHAPTER HOUSE, CATHEDRAL, MANCHESTER.

"Sunday Closing has proved a success in Scotland, in Wales, and in Ireland. It is nothing less than a scandal that the Act for Ireland is still incomplete, and only annual, and that for England no Act has yet been passed at all.



“Why is this? Sunday Closing is demanded unanimously by the Christian public of England. It is demanded no less in the interests of morality, of social well-being, and of Sunday rest. Who, then, oppose it? Not the masses of the people, who would adopt it to-morrow by enormous majorities, if it could be carried by plebiscite. Who oppose it? Not the persons actually employed in the retailing of the liquor, whose long hours on weekdays would make a Sunday’s rest doubly welcome.

“Who, then, stop the way? In plain English, the great Brewery and the great Liquor interest, whose power at this moment is predominant in Parliament, and whose coarse cupidity one party in the state is fearful of offending.

“I repeat, the present condition of the Sunday Closing question is a grave scandal to the Church of England, and to English politics.

“I wish your agitation all success.”

ALDERMAN W. D. STEPHENS, J.P.,  
NEWCASTLE-ON-TYNE.

“In my opinion the general public is just about coming to the point of Sunday Closing—even publicans have told me that if it was compulsory they would be very glad to have the day of rest, though closing on a Sunday would mean to them “*a lessened demand for liquor on other days*”—I firmly believe the sobering influence of a clean Sabbath is what the lower class of publicans most fear.”

REV. DYSON RYCROFT (HON. CANON AND RURAL DEAN OF  
LIVERPOOL).

“My experience as a clergyman in the Liverpool Diocese for forty-two years convinces me that Sunday Closing of public houses for the whole day, or if that be impracticable, for the greater part of the day, would be an unspeakable benefit to the community. Partial closing would be better than nothing, and should not be rejected if total closing cannot be obtained. The

*bonâ fide* traveller's exception needs clearer definition, and careful watching."

HON. A. HOLLAND-HIBBERT,  
MUNDEN, WATFORD.

"I rejoice in the report of the general feeling in favour of Sunday Closing, which is said to be stronger than it has ever been before. At the same time we must remember that its opponents are also more influential than ever, financially, socially, and politically. One cannot but hope, however, that now, when the Archbishops and all the Bishops are avowedly in its favour, they will make a stand for this legislation in the House of Lords. There may be some reason against this line of action, but if so, I should like to hear what it is."

REV. W. B. LARK (BIBLE CHRISTIAN MINISTER).

"I am fully convinced that, morally, it would be an immense gain to have Sunday Closing throughout the country. I have been in a position to compare the public thoroughfares of towns where Sunday Closing prevails, with the thoroughfares of towns which have no Sunday Closing, and from a moral standpoint, the contrast is as great as any contrast can be. I have walked the streets of Cardiff on a Sunday night for the purpose of seeing the effect of Sunday Closing on the thoroughfares of that great town, and not a single case of drunkenness did I meet with. There were crowds coming and going, but there was nothing in the behaviour of any to offend the eye or the ear; there was an entire absence of that rowdyism and brazen-faced profligacy which are the shame of the main thoroughfares of many of our English towns on a Sunday night. No man who has seen the contrast of which I speak will hesitate for a single moment to advocate Sunday Closing. Only a few hours previous to the writing of these lines I was in conversation with a working man, who has lived all his days in Cwmavon, a town in the Principality where there are extensive tin works. He said:—'Whatever

may be said of the failure of Sunday Closing elsewhere, it has wrought wonders in this place. There is not a decent person in the town who would not shudder at the bare thought of going back to the condition of things prior to the passing of our Sunday Closing Bill. We can now go to and return from our places of worship, and witness nothing of the disgraceful sights which used to be so common among us.'"

PRINCIPAL DRUMMOND,  
MANCHESTER COLLEGE.

"I heartily sympathise with all well considered efforts to reduce the terrible evils connected with the sale of alcoholic drink, and earnestly hope for your success in the 'Sunday Closing Special Campaign.'"

ARCHDEACON SANDFORD,  
THE CLOSE, EXETER.

"It is, I think, desirable to keep the question of the Sunday Closing of public-houses closely connected with the more general question of the religious observance of the Lord's Day. The questions are in themselves closely united, and by pressing the connection, we shall gain the support of the religious public—a force of all the most powerful in securing any social reform in England. The over-strictness of Sabbatarianism has given place to an undue laxity as to the observance of the Lord's Day. This is spreading in all classes, and unless checked will do more than almost anything else to undermine the religious character of Englishmen, the essence of which is serious sober-mindedness and godly reverence. These qualities find their natural expression and their safeguard in the English Sunday. Moreover, the Lord's Day is the day for the uplifting of the heart, and to lose this great help to heavenly-mindedness in an age when materialism and wordliness are the greatest foes to the dignity of human life would be a terrible disaster.

“ ‘Safeguard the true spirit of the Lord’s Day’ will then be the watchword of all who have practical insight into the things which the religious life of the country most needs at the present time, and it is a watchword in the utterance of which all religious people can unite. We must have a Sunday Defence Campaign. In carrying it through, the individual Christian, and each denomination, will have its own method for the positive and more spiritual work; but all can join in demanding a favourable *environment* for the prosecution of that work, and our policy is to single out, and fight the one most central and comprehensive hindrance to such environment. Who can doubt that we have laid our finger upon that when we name the opening of public-houses during Sunday? There lies the most fruitful cause of the unfavourable conditions, the parent of countless other hindrances, the source which feeds all forms of Sunday desecration. Get rid of that, and you have struck the most effective blow that can be struck against the profanation of the Lord’s Day; the ground will then be clear for the operation of Christian influence and ministries.”

BISHOP BROMBY, D.D. (LATE OF TASMANIA).

“ It seems to me that the efforts of the projected Campaign should be directed toward the *enforcement* of the Law, as much as to the increase of legislative restraint. At my holiday retreat, which commanded the view of a licensed public-house, I observed men admitted on Sunday by a secret side passage to the bar, where they remained through all the prohibition hours in their working clothes. On another occasion, I met a man on Saturday night roll out of another public-house in a state of beastly intoxication. He was observed by a policeman, who, however was clearly instructed to take no notice of *possible* consequences, and to forbear any interference, until acts of violence could be proved. The law is thus despised, wages dissipated, and families made wretched, and licences *renewed* for lack of trustworthy inspection.”

REV. JOHN B. BARRACLOUGH,  
ST. THOMAS' VICARAGE, LAMBETH, S.E.

"This Vicarage is in close proximity to more than one public-house, and within a radius of four hundred yards of a well-known Music Hall in my parish are no less than forty-five of them. I cannot imagine any man, who has any desire for the welfare of his fellow-men, to say nothing of the will of his God, witnessing what I have to witness, on Sundays and week-days, and knowing what I know from long experience, without being a zealous advocate for Sunday Closing. It would indeed be a boon to many of my poor people."

REV. J. E. WATTS-DITCHFIELD,  
VICAR OF ST. JAMES THE LESS, BETHNAL GREEN, E.

"For many years I have had special opportunities of learning the views of hundreds of working men, both in London and the large centres of population, and in my opinion they at any rate are ready and anxious for a Sunday Closing Bill, coupled if possible with a clause compelling *earlier* closing on Saturday night. They are equally, as I believe, most anxious that the Act should apply to the serving of intoxicants on the Lord's Day in clubs.

"About other aspects of Temperance legislation there may be differences of opinion, but as to Sunday Closing, undoubtedly a vast majority of working men are heartily in favour of the passing of a Bill dealing with this question, not only in villages and small towns, but throughout the country, without any exceptions whatever."

REV. CANON BOWERS, M.A.,  
COLLEGE GREEN, GLOUCESTER.

"I am entirely in favour of Sunday Closing, and that for every reason, spiritual, moral, and physical.

"On the principle that environment is stronger than heredity, anything which deepens the home life makes for the bettering of

the world. As a friend of the working classes, I protest against anything which increases the difficulty of sobriety. The frequenting of the public-house certainly tends to dull the sensibilities of the whole man. I should imagine there must be many publicans, barmaids, and barmen who would rejoice at securing at least one day of rest. May God save England from everything which tends towards a Continental Sunday."

REV. CANON KELLY, M.A.,

LIVERPOOL.

"We want Sunday Closing for two reasons—its justice and its expediency. It is just, for it is only right that He who gave one day in seven for the use of man should have that day kept unpolluted, and we ought to do all we can to keep the sacred day undefiled. It is just to God; it is also just to the mass of mankind. We want to save men from wasting their week's wages and forming bad habits which lead so many the downward way. We want to be just also to the publicans, who have souls to be saved and intellects to be cultivated, for which they require the leisure and elevating influence of the day of rest. It is expedient, because this legislation would be productive of great benefit without any corresponding harm."

HON. SYDNEY HOLLAND, J.P.,

FARNHAM.

"I have no speciality of experience or instruction to offer; only the plain recognition of the evidence which is open to all. Mercifully, the Tied House System, which in many other ways is so damaging, favours this particular measure of reform, for it will be the big brewer, and not the private publican, who will be sensitive of any happy change in men's habits—and so we can leave them to look after themselves with a light heart, while the publicans will find their personal interests coincide with ours, in that they will be as anxious as any to secure their weekly rest."



ALDERMAN SAUNDERS, J.P.

WOLVERHAMPTON.

“I strongly approve of any effort that can be made with the view of bringing about Sunday Closing. In my opinion it would be the means of relieving many thousands of workers who are now engaged in close occupation and vitiated atmosphere from Monday morning to Saturday night. I consider one day’s rest each week essential to the well-being of the community, and what can be more appropriate than the Lord’s Day? My early days were spent in the East End of London. I partly trace my present position to the influence of a Sabbath day of rest, which if properly used brings much blessing and happiness.”

REV. ROBERT McLEAN, M.A.,

MINISTER OF MOUNT PLEASANT PRESBYTERIAN CHURCH,  
LIVERPOOL.

“It is as certain as experience can make it that the Sunday closing of public-houses is productive of very real benefit, socially and morally, to a community; and no community which has enjoyed this boon would ever think of going back to the old condition of things. To acquiesce, therefore, in any further delay in the passing of a measure for Sunday Closing for England would be worse than foolish, and to *press* for such a measure at the earliest possible moment is not merely reasonable and expedient, but is demanded by all the dictates of true patriotism and of Christian organization.”

REV. MATHIAS LANSDOWNE,

LONDON.

“Having quite recently visited Ireland and Scotland, and having made close enquiry concerning the matter, from men of all classes and creeds, I am more fully convinced than ever that the Sunday Closing Act is an unspeakable boon to those who

have it. And from an extensive acquaintance with the different parts of England and Wales, I am persuaded that where Sunday Closing is in operation it is greatly appreciated, and I am sure that public opinion is rapidly ripening in its favour all over the country. Even in those parts of the country where our friends are most timid, and our foes most bold, I am satisfied that the opposition is far more of a "make believe" type than is usually supposed. Greater boldness on the part of our supporters would soon reveal the hollowness of our opponents' unhallowed boastfulness. A majority of the people demand Sunday Closing; a far greater number would welcome it; very few outside those interested in the traffic would oppose or resent it."

REV. J. LUKE,

SECRETARY BIBLE CHRISTIAN METHODIST TEMPERANCE  
SOCIETY.

"I am glad in being able to state that the members of the Bible Christian Methodist Church are ardent advocates of Sunday Closing. To me it has always appeared an unrighteous and inequitable thing that special privileges should be granted to a business so harmful as the liquor traffic. I am strongly in favour of Sunday Closing, in order that the best of days might be freed from the worst of all traffics, that the social order and happiness of the people might be promoted, that those employed in public-houses might have their day of rest, and opportunities for the worship of God, and that the benefits enjoyed in places where Sunday Closing is in force might be shared in by all the people of the United Kingdom.

I am sorry that among publicans of all classes there is so much indifference or opposition. I trust that the Special Campaign will be successful beyond the hopes of the most sanguine, but we shall need earnest praying, hard working, and straight voting."

REV. DAVID HEATH,

PRESIDENT METHODIST NEW CONNEXION, SHEFFIELD.

“The Sunday traffic in strong drink cannot be justified on any ground. Even where a little may be said in its favour, a still greater weight of fact and reason may be urged against it. (a) It has not even the poor argument of entertainment or pleasure on its side. (b) Its selfish gain of such low company as the public-house provides is at the cost of other and better society, on the very day which gives a man his best chance of choosing the better things of social life. (c) It does not promote order and law abidingness, but is a fertile source of Monday morning cases for the consideration of ‘the Bench.’ (d) It does not promote the physical good of the worker, but makes him less physically equal to his Monday’s work than he ought to be after the day’s rest from his toil. (e) Sunday is the working man’s shield against a perpetually grinding servitude. No one has a greater interest in claiming Sabbath rest than he has, but Sunday drinking gives no man rest. (f) It does not favour morality, but is one of the surest and quickest causes of moral deterioration, on the very day that favours the formation and realization of higher ideals of life. (g) ‘The foundation stone of the Commonwealth is the hearthstone,’ but this traffic has terribly proved its power to remove even the foundation of our social and civic life.

“That an evil with such an indictment against it is allowed to remain among us year after year, is discreditable to our national commonsense, and is a mockery of the zeal of the Churches for the Sabbath day as ‘the Lord’s Day’ and the day made for man.’ ”

REV. E. G. GANGE,

REGENT’S PARK CHAPEL.

“I believe the Sunday Closing of public-houses would be an immense stride towards the Millennium. I also believe that

publicans and their assistants would hail with delight a weekly day of rest. If loungers around public-houses would not immediately attend places of worship, our City Missionaries would have an opportunity of speaking to them, which, while the public-houses are open, is almost an impossibility."

REV. A. GOODRICH, D.D.,

CHORLTON ROAD CONGREGATIONAL CHURCH, MANCHESTER.

"During fourteen years' residence in the City of Glasgow, I saw the beneficial effects of the Sunday Closing on the order and decency of the streets and population. No one seemed to suffer inconvenience. Apart from religious considerations, it seems to me good citizens ought to take care that on the legal day of rest, the health and order and sobriety of society should not be attacked."

REV. EDWIN D. GREEN,

ROTHERHAM.

"As a total abstainer for the last fifty-five years, and a Christian minister for some forty-five years standing, I have naturally taken some interest in the several reforming agencies that have found their centre and rootage in the Temperance movement. Amongst them has been that of the Sunday Closing Association, an agency that, in my judgment, should readily win the heartiest enlistment and co-operation of every disciple of Him who 'came not to be ministered unto, but to minister, and to give His life a ransom for many.' That we in England should have been so long deprived of this, which the hardy sons of the North have possessed for so long a time now, is a matter for undisguised surprise and sorrow, and compels me to think that if the professing Christian forces of the country had only been sufficiently alert, active, and aggressive, the crying scandal of these licensed seductions to intemperance on the Sabbath had

long ago been relegated to the custody of the museum for the fossils of a once dark and deficient age.

“It is to be earnestly hoped that we shall not cross the frontier of the new century without the enactment of a Sunday Closing Bill for England being put upon the Statute book of the realm.”

VEN. ARCHDEACON MADDEN,

LIVERPOOL.

“The case for Sunday Closing has been decided already many times in Ireland, Scotland, Wales, and the Colonies, and always in its favour. In truth both the public and the publicans are glad of the day of rest, and it is the competition of the brewers with each other that alone delays this needed reform. Parliament has long since restricted the *hours* of this competition during the week ; it should now restrict the number of *days*.”

REV. JAS. MURSELL.

“My difficulty is to know where the case against Sunday Closing comes in. Close to my house, and close to the church where I minister, there are public-houses, where, on Sunday evenings, young people, with quite sufficient natural hilarity of their own, are supplied with an artificial stock of uproariousness, to the grave detriment of their manners and morals. The scenes which take place in the immediate vicinity of these houses are sufficiently disgraceful at any time, but when the brawling and the horseplay meet one on the way home from church, and are continued with worse and unspeakable additions till late on Sunday night, they constitute what is nothing short of a scandal. There is not the slightest reason why these, or any other public-houses, should be open on Sundays. Their closing would deprive no one of anything he really needs, and it would remove from the path of those who are already quite sufficiently inclined to err from the right way, one of the strongest helps to sin. Why a publican should be allowed to dispense his perilous wares on Sunday to the hurt of his customers, and the disturbance of quiet people, it is impossible to say.”

VEN. ARCHDEACON SOWTER,

BIRMINGHAM.

“ I believe it would be a wise thing for Temperance Workers to concentrate their energies very largely in the near future upon the question of Sunday Closing, for the following reasons :—

“ 1. It is the most hopeful issue in connection with Temperance legislation at the present time. Many outsiders, who will go no farther in promoting the cause, would, I believe, be found ready to go thus far. We ought not to despise their help because they cannot accompany us along the whole road.

“ 2. It is a measure upon which all Temperance Workers appear to be agreed. Discord and divergence of view about such questions as compensation to vested interests, the utility of local option, etc., have proved fatal to the cause of Temperance legislation in the past, and will again in the future unless we can come to some common agreement. This divergence does not present itself in the matter of Sunday Closing. Let us therefore push on as far as we can in a solid phalanx, and leave further matters of reform to the future, in so far as they seem hopeless of attainment just now.

“ 3. The benefits of Sunday Closing have passed out of the range of experiment. What has proved good for part of the Empire cannot be bad for the remainder. There is nothing tentative about the question.

“ 4. Many publicans would themselves welcome a day of rest. I know this from conversation with them. Of course, trade organizations would oppose such a measure ; they cannot help doing so. But none the less, I believe a host of retailers would welcome it in their hearts.

“ 5. The sale of liquors on Sunday is specially injurious to the industrial classes. It presents facilities for drinking to excess, which do not exist in the same degree on week days. And in doing this it tends greatly to destroy the healthy home life of the people upon which the character of our country so much depends.



“6. Sunday drinking involves Sunday labour, to which I strongly object. It also leads, in addition to the well-known evils of intemperance, to a widespread dishonour of the day of rest. It tends to keep children from the Sunday School, and their parents from the House of God. Its influence is in the directly opposite direction to ‘righteousness which exalteth a nation.’ ”

REV. J. REID HOWATT,  
CAMBERWELL, S.E.

“So far as the drink traffic is concerned, it seems to me a most pitiable state of affairs that the whole question should turn on whether the British workman will have his beer on draught or in bottle. That he insists on having it on draught, and for this will keep a whole army of barmaids and potmen at work when they might be having the same rest he holds himself entitled to, is one of the saddest of many things that tend to discourage the best friends of the working man. Surely it is the Gospel-lever that is first needed here, to teach the barest elements of the sacrifice of self for the good of others.”

REV. CANON WOODHOUSE,  
ST. ANDREW'S RECTORY, MANCHESTER.

“‘Sunday Closing,’ which I should like to see realized, after our long waiting, seems to me to be a question distinctively for ‘working men’ (to use the phrase in its usual sense). All ministers of religion, for reasons cynically credited to us, will be in favour of it. The persons injured by the present public-house openings are mostly fellow-workmen, who waste their time and money, to the injury of their families and to the disgust of wiser men.”

REV. CANON FOXLEY NORRIS.  
WITNEY, OXON.

“I hold the Sunday Closing question to be one of vital and urgent importance for the welfare of our people.

"Through a ministry of nearly fifty years, spent for the most part in country towns, I have never met with arguments which could alter my conviction of the application of this rule being a great moral necessity.

"The main grounds on which I rest my opinion are as follows:—

"1. The sacredness of the Day of Rest.

"2. The soundness of the principle that temptations to sin ought, wherever possible, to be lessened, both by public legislation and by private effort.

"3. The reasonable claim of hotel keepers and publicans, which ought to be respectfully considered and granted.

"4. The monopoly of trade, caused by brewers and distillers insisting on seven-day licences, which I regard as a great social wrong, and ought to be abolished.

"5. The fact that England requires this regulation quite as much as Scotland, Ireland, and Wales have required it; and that the voice of English working men *ought to be heard*, and to *influence legislation on this momentous question.*"

MR. F. MADDISON, M.P.

Though not by any means a supporter of the restrictive policy of the Lord's Day Observance Society, I have no hesitation in supporting the closing of public-houses on 'Sundays. To be candid, anything which lessens the sale of intoxicating drink is looked upon with favour by me, because I know the ravages it plays with working people. But there is also what may be called a purely labour side to this question. As a firm believer in the eight-hour day, I am anxious to do something for the employés in public houses, who, of all classes, suffer the most from long hours. They are engaged seven days to the week, and never get the advantage of public holidays.

The drink saloons are kept open in London 118 hours, and in the provinces 108 hours. Without asserting that the potman

and the barmaid are employed all this long period each week, it is safe to say that the average hours of these people will be in London 100, and in the provinces 90. Here, then, is gross overwork in a trade which stands at the top of the list of injurious occupations, and I see no better way to reduce it than by making it illegal for public-houses to open on Sundays. There are other reasons, but this is enough for me, and will be for most Trade Unionists.

MR. GEORGE H. CLARK.

I have all my life advocated the closing of public-houses on Sunday. The working man requires rest of mind and body, and he cannot obtain that in its real sense inside a public-house. From a Trade Union point of view, no Trade Unionist ought to uphold the present system, because it compels thousands of men and women to be at work on the Sunday, a system which he repels to the utmost, and for which he demands double time. A Trade Unionist is, therefore, grossly inconsistent when he enters a public-house on Sunday, because he denies to others that which he himself demands—a day of rest.

MR. D. J. SHACKLETON.

I am strongly in favour of the closing of public-houses and beer-houses on Sundays. In my opinion the temptations to our young men, on this day, are far greater than the whole other six, chiefly on account of the time at their disposal. I think some counter attraction ought to be found, and as a beginning, all public news-rooms, free libraries and museums, ought to be open on Sundays.

MR. W. H. HACKETT.

My experience amongst the working classes during the past few years certainly convinces me of the urgent necessity for Sunday Closing of public-houses, it being the only day the great percentage of working men have at their disposal, and I regret the sad and sorrowful results consequent on its being spent in

drinking at such houses. Briefly, it would mean the money being spent in the home, and thus result in a happier, purer, and much more welcome Sabbath to the wives and families of the working classes generally.

MR. JOHN WHITBURN (SECRETARY, NORTHERN UNITED  
ENGINEMEN'S ASSOCIATION.)

"In dealing with the question of Sunday Closing, it is essential that a careful definition should be made as to the class of business to which the proposed restriction should apply. There are various sorts of public houses, *i.e.* houses where travellers and others can obtain rest and refreshment, many of which have been established by Social Reformers on a Temperance basis. It would certainly be materially and morally advantageous to the working classes, if the public drinking house as a social institution were abolished altogether. The closing of these drinking shops on Sundays is a social necessity from many points of view. If domestic obligations of the heads and members of working-class families are to be fulfilled at all, these can only be dealt with generally on the Saturdays and Sundays which afford almost the only opportunities they have for a united family gathering.

"The men who prefer the society of the drinking bar to that of their own family circle on Sundays, invariably bring about disunion of its members, who each follow their own inclinations without any regard for the well-being of the others. Sunday ought to be, as far as possible, a day for complete rest and enjoyment. The conditions under which production is now carried on, require an intensity of effort such as was never before known. This very intensity makes the work monotonous. The majority of the workers stand in danger of being drudged into imbecility. Their physical and mental breakdown is hastened by resorting to the drink shop. This is so for many reasons. They spend their time in an atmosphere which is laden with disease ;

Science knows of no more certain poison than the atmosphere of a room which has been breathed over and over again by human beings. The excitement induced by intoxicating drink does not generally conduce to the highest intellectual and moral effort.

“I am convinced, from years of close observation, that the exhaustion consequent upon a Sunday evening spent at the public-house, is greater than that which would have resulted from the man having spent the same amount of time at his ordinary occupation. The only proper thing for the man to do on Sundays, who is confined in a factory during the whole week, is to divide his time in looking after his family, in obtaining a reasonable amount of open air exercise, and above all, in seeking means to cultivate and develop his moral, intellectual and spiritual nature, which after all, is the true purpose of life.

“At the same time much good might be done by opening Museums, Art Galleries, and other institutions, from which the workers might derive some intellectual stimulus and enjoyment.

“They, very largely, resort to the public-house because it is the only place which is open to them.

“There is also the question of making proper provision for those who are compelled to travel, or be away from home on Sundays. Unfortunately there are yet many towns in the country in which these find it difficult to obtain food and rest without going to the houses which are licensed for the sale of intoxicating drink. The present order of things requires to be reversed so that legitimate needs are properly provided for, and at the same time these drinking places, which serve no useful purpose, should be closed on the Sunday.

“Labour policy is bound to be in favour of the limitation, or abolition where possible, of Sunday labour. If, however, half the labour which is now required on Sundays for no good purpose, were properly directed in the service of such reasonable objects as I have referred to, there would be no grounds for objecting to it. It is certain that the working classes of Great

Britain do not desire to have the 'Continental Sunday.' They don't wish it to be made into 'a Fair,' but it is necessary that some modification of the present laws and customs should take place, which only gives the public house the right to open upon that day, whilst other institutions of a more valuable character are kept closed."

MR. JOHN HODGE (SECRETARY, STEEL SMELTERS' AMALGAMATED ASSOCIATION, MANCHESTER).

"*A Cause for Sunday Closing.*—In the trade which I represent the men start work, some at six o'clock, some at eight o'clock, and so on, on the Sunday evening. We have been endeavouring for some time now to get this Sunday labour abolished; that it is both practicable and possible is demonstrated by the fact that in one works at any rate in Scotland the men don't start until midnight, and in South Wales very few of the works start previous to ten o'clock, and most of them nearer midnight. The excuse of the employers has been—that if they were to alter the hour to midnight the bulk of the men would come in then, as a result of public-houses being open, unfit to do justice to the work; so far as we are concerned can there be a more pertinent argument in favour of Sunday Closing than this."

MR. SAM WOODS, M.P.,

ROSE VILLA, BRYNN, WIGAN.

"I much regret delayed reply to enclosed. I think keeping the public-houses in England open on Sundays a disgrace to our civilization. Its abolition in other places has been a success. They ought to be closed in England in order to remove a dangerous and demoralizing temptation from our midst, which would certainly have the effect of bringing about a greater respect for the Sabbath Day, and giving additional opportunities for a higher and more real appreciation of true happiness and pleasure by all classes of people."



## VIII.

# Sunday Closing in the Colonies and the United States.

BY GEORGE BLAIKLOCK (*Barrister-at-Law*).

OF all the countries of the world peopled by our race, the mother country, England, alone gives legal sanction to the common sale of intoxicating liquors on Sunday. Throughout our magnificent Colonial Empire, speaking generally, the Sunday opening of public-houses is forbidden by law—law made, be it remembered, not by any autocratic authority, but by a system of government more broadly democratic than our own. Then, that vast and powerful nation, the United States of America, has by legal enactments adopted the system of closing the drink saloon on Sunday. At home we have Ireland, Scotland and Wales, the Channel Islands, and the Isle of Man, enjoying the blessing of the Sunday free from the demoralising effects of the sale of alcohol. England alone lags behind the trend of British opinion and action. If the splendid object lesson of the Colonial Sunday could be brought vividly to the minds of our people, I believe they would become more determined to have carried out at once by legal enactment, what their opinion has long been favourable to, the Sunday Closing of public-houses in England. The health and morality of both the drink seller and consumer will be greatly benefited by such

a change, a change which will be welcomed by the best of them, as well as by the vast majority of the people of all classes.

I have in past years had the privilege of travelling extensively in Australia, New Zealand, South Africa, Canada, and the United States, and have had exceptional opportunities of observing the liquor laws adopted by those countries, and the measure of success attending them. In all our great self-governing dependencies there is a strong public sentiment in favour of Sunday Closing of drink-shops, so that the law is well obeyed. I purpose giving a brief account of the state of things in our Colonies and the United States in relation to Sunday Closing, and leave the statement to enforce its own lesson.

*The Australian Colonies.*—The immense continent of Australia, a territory larger than the whole of Europe, is split up into five self-governing colonies, which may possibly become federated under one central government similar to that of the Canadian Dominion in the near future, but the government of these colonies at present is separate and distinct, and, curiously enough, they are all practically agreed in suppressing the Sunday sale of liquor. Let us take first

*Western Australia.*—Many years ago scenes of drunkenness, riot, and violence were common enough in that then sparsely populated colony on Sunday, on account of the liquor shops being open on that day. In 1880 this state of things was ended, and a law passed closing all the public-houses on the whole of Sunday. This law is supported by public opinion and by a majority of the publicans themselves.

*South Australia.*—In this colony there was up to 1891, permissive sale of liquor from 1 o'clock to 3 o'clock p.m. on Sundays, but the ratepayers in any district could, by a majority vote at a poll taken for the purpose, close the public houses on the whole of those days. In 1891 a statute was enacted closing all the drink-shops all day on Sunday, except to *bonâ fide* travellers, who must have travelled at least five miles. In 1896 another Act was passed by which the five miles limit was abolished, and each case of supplying an alleged *bonâ fide* traveller was left to the authorities to be decided upon its own merits. The same Act provides that if any door of a bar is found open day or night, or any light be visible in the bar at night, such fact shall be *prima facie* evidence of a breach of the law. It is interesting to note that this same enactment prohibits any sale of drink to any person under fifteen years of age. Any person serving any boy or girl with drink, and any person sending such boy or girl for drink is liable to a penalty of £5.

*Victoria.*—This is one of the most populous and flourishing of the Australian Colonies. The chief city, Melbourne, and its suburbs, covers more than half the area of Greater London. Throughout Victoria the law requires the entire closing of public-houses on Sunday; the statute requires the bars to be kept locked on the whole of that day. A few years since, I spent nine months in Victoria, and travelled over the whole country, and I saw no Sunday drinking. In Melbourne there are occasional prosecutions in certain districts for breaches of the law, and some of the offending publicans learn that it is more profitable to keep the bar locked on Sunday than open,

because a third conviction for Sunday trading results in the forfeiture of the licence. Speaking of the colony of Victoria and the great city of Melbourne as a whole, the law is obeyed and is supported by the great body of public opinion.

*New South Wales* is the oldest of the Australian Colonies, and throughout its vast extent the Sunday sale of drink is forbidden. In Sydney, of course, there are occasional infractions of the law, followed in most cases by prosecution. I spent several Sundays in Sydney, and saw no Sunday drinking.

*Queensland* enjoys the most advanced liquor laws of the whole of Australia. The people in each district can either reduce the number of licences, or extinguish the sale of alcoholic liquor, and the liquor shops in Queensland are totally closed on Sundays. In all the Australian Colonies the sale of drink is prohibited to the aboriginal races.

*New Zealand* is another colony with stringent liquor laws, and the people have power to prohibit locally the sale of intoxicating drink. Sunday closing of liquor shops is enforced, and the law is supported by the whole community. Throughout New Zealand there is a very advanced public opinion against the use and sale of liquor, and no section of the people would tolerate the Sunday opening of public-houses.

*Tasmania*.—This island colony enjoys Sunday Closing of all its public-houses.

*South Africa* is one of the most fascinating of our colonies, with immense possibilities in every direction. The vote of the Dutch farmers of the Western Province is, as a rule, pro liquor. These men grow some of the finest grapes

in the world, but instead of converting them into raisins and sending them to us for food, they destroy them to make wine, which is often trodden out of the grapes in the old fashioned wine presses by the naked feet of Kaffirs and Hottentots. Brandy is made from the refuse, which vile compound is called "Cape Smoke," and contains so much fusel oil that it has more than double the toxic effect of ordinary brandy with fifty per cent. of proof spirit. This stuff is untaxed by the Government, and a bottle of it can be bought for sixpence. Yet with this adverse influence in Cape Colony, the public-houses are closed on Sunday. The Licensing Courts, may, however, allow what are called "Sunday privileges." Hotel-keepers having these privileges are allowed to supply a "reasonable amount" of alcoholic liquor to any person having at the same time what is termed a "*bonâ fide*" meal to be consumed with the liquor. The "*bonâ fide*" meal, however, like the "*bonâ fide*" traveller, is often a "fraud." In Cape Town it has been sometimes discovered that the same plate of dinner has done duty for many customers. With occasional exceptions of this character, which are chiefly in Cape Town, the public-houses throughout the colony are closed on the whole of Sunday.

In the *Orange Free State* and the *Transvaal Republic* the drink shops, or "canteens" as they are called, are closed entirely on the Sunday. When I was in Johannesburg in 1892, some of the canteen keepers evaded the law, and supplied liquor on Sundays to the Kaffirs, but since then the liquor law has entirely prohibited the sale of alcoholic liquors to natives for their own consumption. Natal and the Orange Free State also prohibit the sale of liquor to

the natives, but the wine and brandy farmers of Cape Colony have prevented this desirable state of things being brought about in that country, and in the country districts in Cape Colony, the natives are often found lying drunk on the roadside, or staggering drunk out of the canteens.

*Natal*.—In Natal, with its essentially British population, the public-houses are closed on the whole of Sunday, and a strong public opinion supports the town.

*Canada* is the next Colony I wish to say a few words about. I have twice visited that country, and have close family ties there. Canada is probably the most advanced of all our Colonies upon the question of Temperance Reform. In Ontario especially there is a very advanced opinion against the use and the sale of alcoholic drink. Throughout the whole of the immense area of the Canadian Dominion the liquor saloons are rigidly closed on Sunday, the law being respected and obeyed by all classes of the community. Not only does Canada enjoy the boon of a Sunday free from the open sale of intoxicating drink, but in the greater part of the country the drink saloons are closed early on Saturday evenings. In Nova Scotia they are closed at six o'clock on Saturday evening till seven o'clock on Monday morning. In New Brunswick they are closed at seven o'clock on Saturday evening till seven o'clock on Monday morning. Throughout Ontario they are closed at seven o'clock on Saturday evening till six o'clock on Monday morning. In Manitoba they close at 8.30 p.m. on Saturday till early Monday morning. Not only so, but the feeling of the people is so strong against the use and sale of liquor that the number of drink saloons in the country is decreasing, while the population is increasing. In Toronto, a city of



beautiful homes and a moral community, there were 400 liquor saloons in 1877, when I first visited Canada. I was in Toronto again in 1890, and the city in the meantime had trebled its size and population, and with the population trebled from 1877 they had only 150 saloons in Toronto in 1890. Sunday is observed there perhaps better than anywhere in the world.

The *United States*.—It is unsafe, as a rule, to generalise upon any system of life or law in the United States, life is so different in the various States; in some States the sale of liquor is entirely prohibited, in other States the condition of things on week days is worse than in England. The Americans seem to have a fondness for making laws, but a distaste for enforcing them. The general system prevailing, however, in America is that all liquor saloons are closed on Sunday. In some of the large cities there are breaches of the law, notably in Chicago, but in other large cities the law is well enforced, *e.g.* Boston and Philadelphia. I have spent Sundays in New York, Detroit, Chicago, Omaha, Denver, Salt Lake City, and San Francisco, and despite the occasional breaches of the law which we know occur, I have seen no drinking at all to compare with that in any of our English towns on Sunday. So that practically over the whole range of our mighty Empire and the Englishspeaking world the drink shops are closed on Sunday. England alone allows the Sabbath to be desecrated, the health of the people injured, the lives of the servants of the rich brewing and distilling corporations, the licensees and their assistants, shortened, and the whole moral tone of the nation lowered, by the Sunday sale of alcohol. The

so-called *bonâ fide* traveller, too, with his constant journeyings and his chronic thirst, needs a better legal definition in England. As Mr. George White has well put it, "The *bonâ fide* traveller is more often a man who travels because he is thirsty, than a man who is thirsty because he travels." I and two friends once counted 130 men go into one public-house on Hackney Marshes in fifteen minutes during prohibited hours on a Sunday, all "*bonâ fide* travellers." In a report of a case I have before me the detective officer swore he counted over 1,500 persons go into one public-house in Houndsditch in two hours on a certain Sunday. It was contended they were all "*bonâ fide* travellers." This state of things calls loudly for alteration. The ideal Sunday is associated with rest and peace, the distant church bell pealing through the grassy valley, a time for rest, enjoyment, and recreation in its truest sense, a day hallowed by worship and cheered by social intercourse. In our cities this precious day of freedom from worldly work and care is violated by the drinking, drunkenness, blasphemy, quarrelling, and strife occasioned by the thousands of open public-houses. Public opinion is ripe for the closing of these houses in England on the whole of Sunday. We demand the same boon enjoyed by all our countrymen outside the borders of England. We demand it for our weak and tempted brothers, for the safety of our young men and women, for the sake of the publicans themselves, and their servants, who are as much entitled to their weekly day of rest as are their customers. We demand it for the sake of English families and English homes, and in order to conserve and to strengthen that "Righteousness which alone exalteth a nation."

## IX.

# Evidence before the Royal Commission.\*

BY PALMER GRENVILLE, LL.B., B.A.

THE origin of the Commission is the key to its special importance. The conviction had Why the Commission was appointed.

become irresistible<sup>a</sup> that the evils which are summed up by the word "Drink" are so serious that they *must* be materially lessened. To give effect to this conviction both political parties<sup>b</sup> introduced Bills to diminish the number of public-houses: the Conservatives by establishing a system of compensation; the Liberals by establishing local popular control. Both failed to carry their proposals, and, a Unionist majority having come into power, the Commission was appointed to enquire into the whole

a, 1395-9;  
1394.

b, 1397.; 65,234  
to 42; 73,711.

---

\* For those who may wish to see the exact words in the original, or to obtain fuller information on any of the points dealt with, the figures in the margin and at the foot of the page give the number of the Question and Answer in the Official Report. The evidence taken on any one day may be obtained separately, price 2d., from Eyre & Spottiswoode, East Harding Street, E.C., by quoting the number of any question asked on that day.

subject of the licensed sale of intoxicating liquors. The evidence, therefore, must be read in the light of that absolute necessity of lessening the evils, a necessity both parties have recognized in the strongest form possible to them, by staking on it measures which materially affected their hold on the country. The necessity has, further, been admitted by "the trade" itself<sup>a</sup>—so much so that Mr. James, president of an important trade association, said in a published pamphlet, and giving his opinion as that of a large number in the trade, that "out of the 107,337 licensed houses then in England, 64,000"—that is, more than half—"ought to be at once suppressed."\* The whole question, therefore, before the Royal Commission turns on this imperious and undisputed necessity for some effective measure of reform. If, then, a legislative measure is proposed, the point is, will it adequately cope with an evil of this magnitude? Or rather, since no single measure can cope with it, is it an adequate first step? On the other hand, if objections are raised to any proposed measure, such, for instance, as the inconveniences it would cause, the real point is whether they are of such consequence as to make it better to let the present material and moral injury

Important  
bearing on  
evidence.

a, 14,683; 14,780;  
14,783; 54,224-5;  
54,410.

---

\*The pamphlet is out of print, but the figures are cited from him by Canon Farrar in the *Nineteenth Century*, May, 1885.

to the country go on. The one vital thing to bear in mind in estimating every part of the evidence is the vast proportions of the existing evil.

Perhaps the most important feature in the evidence given before the Commission is the fact that while exception was taken by certain witnesses to what they called the statements of extremists, there was not even an attempt to show that the evils are less than both political parties thought. On the contrary, it would hardly be possible for anyone to read the evidence without being convinced that that estimate of them was far below the reality.

Drink evils  
greater than  
was thought.

We have seen that the method for reform which was advocated by the two political parties was to diminish <sup>a</sup>the number of the licensed houses; but, unfortunately, when the necessary question is asked how this is to be brought about, there is, for the present, the strongest party antagonism in regard to the license-holder's demand for compensation.

Sunday Closing  
free from the  
difficulty with  
other measures

a, 6034; 6141-4;  
62,216.

In these circumstances there is a large and growing consensus of feeling in favour of beginning on other lines, and instead of making fewer the houses of temptation, to make fewer the days of temptation,<sup>b</sup> by passing a Bill for closing on Sunday—a proposal over which there is little or no party conflict,<sup>c</sup> and which is facilitated by<sup>d</sup> the fact that Sunday Closing already obtains in Scotland, in Wales,<sup>e</sup> and, with the exception of five towns, in

b, 33,475; 61,265;  
62,457; 63,035;  
29,976.

c, 33,480-1.

d, 33,482; 56,312

e, 33,503.

a, 33,482; 56,312. Ireland,<sup>a</sup> and also in Guernsey,<sup>a</sup> the Isle of Man,<sup>a</sup> and many of the Colonies.<sup>a</sup>

State's own  
action a reason  
for Sunday  
Closing.

b, 33,503-5.

c, 43,690; 56,635-  
61; 56,723.

Fairness to  
other trades.

d, 60,147; 60,360.

e, 33,505.

f, 50,461.

Advantage to  
general trade  
and to the  
home in Sunday  
Closing.

It is to be remembered that the State has, by its own action in regard to Sunday, produced a condition of things which calls for remedy. It has separated Sunday<sup>b</sup> from the other days of the week by forbidding, under severe penalties, all trading and labour on that day ("works of charity and mercy only excepted"). Through this action of the State, Saturday has become the pay day,<sup>c</sup> and Sunday the free day. As, however, the State permits licensed houses to open on Sundays, the result is that these houses have an unfair advantage over other trades and businesses in getting the first chance with the workman when the money is in his pocket, and he has the time to spend it.<sup>d</sup> This State privilege in making the liquor trade the only one that on Sunday has the sanction of<sup>e</sup> the law of the land, is worth millions, all the more so because places of entertainment are also closed, and because these conditions tell, not only with those who receive weekly pay, but with numerous other classes as well. Had the conditions been even, those many millions,<sup>f</sup> instead of going solely to the houses which bask in the sunshine of State favour, would be shared in by other shops and businesses. And when it is borne in mind what a difference a little *extra* weekly profit from each of a number of customers makes in a business, it would be difficult to exaggerate the impetus and vitality that Sunday Closing would throw into trade, first, in the shops with which the working classes



(who constitute four-fifths of the population) deal, and through the extra shopping<sup>a</sup> that would be done <sup>a, 64,014.</sup> by the other classes; and second, because the larger orders that would then be given by the shops would spread the impetus and prosperity to the rest of the trade and industry of the country. It is high time for the State to undo the injustice<sup>b</sup> it is itself <sup>b, 63, 762.</sup> inflicting on the multitudes who are affected by it. No doubt there is a measure of truth in the statement that the old laws against the carrying on of trades and other avocations on Sunday are partly obsolete and partly nullified<sup>c</sup> by decisions of <sup>c, 59, 325-6.</sup> the judges, but even if this were more true than it is, the nation is certainly not prepared to go without its day of rest in the week, and while that is maintained, and it cannot be without closing the places of business, the first principle of justice demands that the State shall no longer set the licensed house on a pedestal of privilege at such a cost in individual and national prosperity. A second consideration of no less importance is that if Sunday ceased to be the public-house day, not only would employers have<sup>d</sup> <sup>d, 33,509; 57,220.</sup> fewer men away from their work at the beginning of the week, but the wives and children would not be impoverished<sup>e</sup> as they now are through the man's <sup>e, 2,684-5; 2,743;  
31,849; 19,148;  
26,227; 33,865;  
31,321 to 31,331;  
62,377; 56,570;  
56,632-3-62.</sup> Sunday drinking. Too frequently the bulk of the wages<sup>e</sup> has vanished by Sunday night. The employer, the community,<sup>f</sup> and above all, the home would be <sup>f, 55, 605.</sup> correspondingly benefited.

A third consideration is that, by the State's own <sup>Barmaids' and  
barmen's hours</sup> action in allowing this trade alone to be carried on

upon the Sunday, barmaids and barmen, unlike employees in other trades, have to work seven days in the week, and instead of the "eight hours a day" for six days which is now the claim, have in many cases to work, in the total for the week, *twice* as long.<sup>a</sup> It is the duty of the State to guard these employees from the grave evils which inevitably result from such conditions of life, and which could not have arisen but for the State's special legislation for the liquor trade. A fourth consideration is that while the State creates the conditions for the evils from the Sunday trade, it at the same time, again by its own action, interferes with the great remedy for the evils, viz., religion. It keeps up what all experience shows to be the most powerful of temptations to forsake the religious services of the Sunday, to say nothing of the offensiveness to those who do attend them of the sights and sounds which are inevitably associated with widespread drinking.<sup>b</sup> Can anything make it right for the State to occupy this position?

a, see Appendix,  
Vol. vi., p. 465.

Bearing on  
religious  
services.

b, 61,686;  
65,859; 54,623;  
47,888.

Sunday the  
"outing" day.

c, 33,531; 4,934.

d, 10,199.; 61,690

e, 7,587; 47,981;  
62,563; 62,745;  
56,720.

From a number of causes Sunday is becoming more and more the holiday<sup>c</sup> and "outing" day of the week, the day when companions<sup>d</sup> meet and people give themselves up to what is called "good fellowship." It is the special day for standing treat and, of course, treating in return.<sup>e</sup> Pocket full, care and labour forgotten, friends present: what is all this but exactly the circumstances to start young people and others in the habit of drinking for pleasure—for pleasure and good fellowship? Now

drinking with a meal, or such drinking as the person believes to be beneficial,<sup>a</sup> is one thing, but drinking of this kind<sup>b</sup> experience shews to be the chief source of the evils that arise from drink. Other holidays come too rarely to form habits: far more dangerous is this day of temptation every week. The most extraordinary pictures were given in that grave assembly of Commissioners in Westminster of the extent of Sunday drinking,—extraordinary to those who have not considered that evils of such volume must have sources of corresponding magnitude to supply them. Public-houses not being open<sup>c</sup> on Sunday mornings nor during part of the afternoon except to persons who have travelled<sup>d</sup> three miles,\* d, 56,319-22; 57,591; 56,593; 50,007-8; 46,632. people are transformed wholesale<sup>e</sup> into travellers. e, 4,780; 47,868; 45,315-6; 57,283; 61,216. Suburban tramcars and buses<sup>f</sup> are filled with people who, curiously enough, all have important business within a yard or so of what is called a “three mile house,”<sup>g</sup> excepting a traveller or two who got on later with equally urgent business near a house further on. f, 5,164; 5,086; 61,449; 61,892. g, 10,152; 60,261. Villages<sup>h</sup> and other places that nobody cares to see during the week are, under the hands of that artist of all artists, the love of drink, transformed to places of such attraction that the roads are lined with vehicles and foot passengers. Public-houses in out-of-the-way places that do not earn bread and cheese on the week-day, make a fine thing of it on Sunday.<sup>i</sup> i, 47,875; 62,824; 59,328-9; 56,744. The Sunday in quiet places is turned into a revel,<sup>j</sup> with the usual miserable results—both there and all j, 10,630; 47,914; 19,105.

\* The law in Scotland is somewhat different in regard to the distance.

Drinking for pleasure most pernicious form.

a, 6,314.

b, 6,053; 5,840-2; 55,677; 55,658.

Sunday scenes.

e, 33,503; 60,055.

d, 56,319-22; 57,591; 56,593; 50,007-8; 46,632.

e, 4,780; 47,868; 45,315-6; 57,283; 61,216.

f, 5,164; 5,086; 61,449; 61,892.

g, 10,152; 60,261.

h, 58,692-3.

i, 47,875; 62,824; 59,328-9; 56,744.

j, 10,630; 47,914; 19,105.

a, 47,730; 59,242; 59,392; 48,756. along the roads<sup>a</sup> back—that follow much drinking.

Witnesses with one consent gave pictures like these of what is taking place in all parts of England on Sunday. Nor is this all. The people who have not travelled,<sup>b</sup> and so had to wait till the licensed house opens, are found only too often to make up for their waiting, and the same results from the combination of idleness, thirst, and money roll back from the suburbs to the centre, from the village to the town.

Obvious conclusion.

Can anything be plainer than that this is\* the very thing that wants stopping<sup>c</sup>?

c, 33,509; 61,261; 59,518.

Contrast where there is Sunday Closing.

d, 32,922; 65,769; 60,433-4.

And the witnesses from Scotland, Wales, and Ireland, where there is Sunday Closing, give pictures just as remarkable of the contrast<sup>d</sup> there, with the exception of course, or rather with the partial exception of places on the border, like Cardiff, which are within a short distance of English licensed houses, and with certain other exceptions which will be noticed presently.

Objections to Sunday Closing

What, then, are the objections to Sunday Closing?

Dinner and Supper Beer.

e, 71,730-1.

f, 27,595; 19,108; 54,004-5; 53,480-2.

g, 65,324.

Much was made of the objection that if the "poor man's cellar"<sup>e</sup> was closed,<sup>f</sup> the beer for the working people's Sunday dinner and supper would, when kept in a jar from Saturday, be flat, and that "grown<sup>g</sup> men"<sup>†</sup> would not "tolerate" such a restriction. Is

---

\* Not the least part of the evil in all this is that, in the language of an old Act (25 George II. c. 36), so many are "*wasting their substance in riotous pleasure.*"

† The witness who used the phrase was the eminent advocate of the trade, Sir H. B. Poland, Q.C.

it to be supposed that no grown man would think it better even to have his beer a bit flat one day a week than keep up that mass of drunkenness, crime, poverty, and other evils? A grown man should be beyond using an argument of that sort. As a witness before a previous Royal Commission said, "If the whole legislation of this country is to be governed by the liking of a man, or his preference between bottled and draught beer,<sup>a</sup> and all moral and religious considerations are to be set at nought for his sake, I should decline to legislate at all from that point of view."

a, 27,595,19,242-7

One of the present Commissioners put it to a witness, that when so many<sup>b</sup> want drink, it is necessary to supply them. The witness, who is Chief Constable for Ayrshire, answered,<sup>c</sup> "O dear no, nobody would admit the class of persons who go out on these drinking tours as having it at all as a necessity." Witnesses from all quarters simply vied with each other in describing the so-called *bonâ fide* traveller as an "impostor."<sup>d</sup> And as might have been anticipated from Sunday not being a business day, there was a general testimony that the number of persons who travel on that day from any genuine necessity is excessively small, so small that many said they might be neglected<sup>e</sup> altogether, while, as one pointed out, the few who do travel from genuine necessity could, for the sake of a great national good, do as people do on picnic<sup>f</sup>—carry what they want with them.

Sunday opening said to be necessary.

b, 4,811.

c, 47,874 ;  
58,836-8; 45-313.

*Bonâ-fide*  
traveller an  
impostor.

d, 7,705; 61,519;  
62,210; 62,275;  
62,380; 64,459;  
65,600-1; 64,344;  
56,572.

Case of the  
genuine  
traveller.

e, 7,705; 10,156;  
13,400; 13,423;  
4,933-5; 51,820;  
47,917; 6,260;  
6,332.

f, 21,633;  
56,574:

Evil of Sunday  
lying by  
professed  
travellers.

Against this it was urged that it is injurious to

a, 13,398; 4,874;  
56,597; 45,315.

See also  
Appendix,  
Vol. I, p. 432.

Alternatives  
under Sunday  
Closing for  
dealing with  
travellers.

b, 47,720; 54,510.

c, 61,264;  
46,634-9.

d, 1,150-2; 11,914.

Origin of  
traveller's  
right.

e, 13,336; 57,498;  
61,975; 63,987;  
55,633; 57,649.

f, 13,525.

g, 52,246; 13,333;  
54,211; 52,555;  
23,191; 1,123;  
57,278.

h, 33,526; 55,234;  
56,005; 73,515-27.

Shebeens.

i, 14,380-1;  
54,395; 54,401;  
464; 15,424-6;  
467; 9,099; 7,241;  
46,167 to 46,172;  
46,157; 63,236;  
60,052; 54,395-6.

j, 15,965; 41,980;  
41,926; 42,117 to  
42,120; 56,783-7.

k, 15,973; 15,446;  
15,560; 29,999;  
57,212.

morality to tempt people falsely<sup>a</sup> to represent themselves as *bonâ fide* travellers, but this injury to morality is but a cupful compared with the vast tributary stream that the Sunday now pours into the flood of evil which drink is spreading over the land. At the same time, it is not absolutely necessary<sup>b</sup> to Sunday Closing to shut the licensed houses altogether to travellers. It would be a great boon even if throughout the day it left three miles, or better, put an enlarged number of miles<sup>c</sup>, between the public-house frequenter and his drink. It was explained<sup>d</sup> to the Commission that the original right of the traveller arose in the days of the old highwaymen when a man's life would not be safe if he had to continue his journey. Then the innkeeper was compelled by law to supply lodging, food,<sup>e</sup> and drink on demand, and one proposal is to allow on Sundays drink to be supplied only in the original way, viz. to persons stopping<sup>f</sup> the night, or at least supply it only as part of a meal.<sup>g</sup> But whichever alternative<sup>h</sup> is adopted, entire suppression of the *bonâ fide* traveller, or the present liberty for him, or some intermediate course, it is evident that the traveller difficulty need not stand in the way.

A further objection was that Sunday Closing would increase the number<sup>i</sup> of shebeens, a shebeen being "a place where liquor is illegally, and therefore secretly, sold."<sup>j</sup> Two answers to this objection came out in the evidence. First, that shebeens are largely the resort of the criminal<sup>k</sup> classes and prostitutes.<sup>k</sup> This was in any case only to be expected, and the



tendency to it is strengthened by the law against allowing a public-house to become the resort<sup>a</sup> of thieves or prostitutes. The natural consequence is that shebeens are shunned<sup>b</sup> by respectable people, and they are known to be dangerous<sup>c</sup> places to enter ; they are, too, for the most part confined to the lowest<sup>d</sup> parts of the town. The shebeen, then, is not the kind of place that many would resort to who now go to public-houses on Sundays. The second answer is that the police find themselves well able<sup>e</sup> to keep down shebeens, and in Wales, Scotland, and Ireland, where Sunday Closing does obtain, the experience is that while there may be a special number started<sup>f</sup> when Sunday Closing is first enacted, that spasmodic effort is steadily, but surely, overcome. No doubt while so much money is made from selling intoxicants, especially when the duty is evaded and they are free from the restrictions on a licensed house, and while criminals and prostitutes are always wanting places for meeting in secret, shebeens will be sure to spring up from time to time<sup>g</sup>, and when repressed in one place break out in another,<sup>h</sup> but these other countries are found, after the first flush<sup>i</sup> of Sunday Closing is over, to be at least as free<sup>j</sup> from them as England. Clearly, then, shebeens are no fatal difficulty in the way of Sunday Closing.

The last objection is that Sunday Closing would increase the evil of drinking and disorderly clubs.<sup>k</sup> While the club system when properly worked should receive the strongest encouragement from those who wish to lessen the drinking evils,<sup>l</sup> no part of those

a, 1,490-1 ; 1,817.

b, 15,534 ; 41,991 ; 15,530.

c, 52,357 to 52,374 ; 52,443 ; 52,507.

d, 15,531-2 ; 15,863.

e, 45,423 ; 45,576 ; 48,571-3 ; 50,469 ; 51,451 ; 15,426-8 ; 56,630 ; 73,665.

f, 50,466-8 ; 15,474 51,022.

g, 56,964.

h, 52,332 ; 15,433.

i, 50,468.

j, 15,484-5.

Clubs.

k, 13,724 ; 15,323 ; 1,405 ; 16,552 ; 63,764 ; 45,313 ; 56,950.

l, 10,219-23 ; 10,056 ; 10,029 ; 14,192 ; 14,308-11 ; 14,707 ; 15,013 ; 15,212-9 ; 14,348 ; 16,243 ; 16,405-8 ; 16,303 ; 16,259-60 ; 16,365 ; 16,250-1 ;

evils has received more anxious attention from the Home Office<sup>a</sup> than those connected with certain so-called clubs, which in some cases are only institutions for free drinking,<sup>b</sup> and in other cases are among the worst dens of debauchery<sup>c</sup> and crime.<sup>d</sup> Shebeens established for evil purposes are wholly illicit, and therefore can be summarily repressed,<sup>e</sup> but these institutions, because they carry the honourable name of a club, and perhaps have also the formal constitution of one, have the legal privilege of a private house,<sup>f</sup> a club being in the eye of the law the same as a private house.<sup>g</sup> So they cannot be entered by the police except by warrant, a condition which makes it much more difficult for the police to obtain evidence against them, and also facilitates the escape of the offenders when the evidence is obtained.

The argument of the opponents of Sunday Closing is that it would increase the number of these bogus clubs, and the Royal Commission evidence furnishes three answers to the objection. The first is that Sunday Closing would obviously affect in two opposite ways the persons who now drink at public-houses. The vast mass of them would, as the experience of Scotland, Wales, and Ireland shows, simply go without, and the gain in this would well counterbalance some disadvantage with the other section. Second, and as a matter of fact, there are in these three countries, not more, but *fewer*<sup>h</sup> clubs than in England. And third, important evidence was laid before the Commission, showing that the main<sup>i</sup> difficulty in the way of

a, 944; 14,387.

b, 15,621 to 15,690; 16,296 to 16,300.

c, 14,252; 14,241; 14,372; 14,210.

Difficulty of repressing bogus clubs.

d, 14,387.

e, 14,211-61; 50,469; 56,445-7.

f, 14,607-8-10; 6,255.

g, 10,234-5; 15,061-2; 1060-1; 43,532; 44,097-8.

h, 14,380-9; 30,191-4; 9,724-36; 9,366; 9,560-5.

New light on the problem.

i, 343-7; 702; 1060-1; 11,971.

suppressing bogus clubs may by legislation now be removed.<sup>a</sup> Previously it was believed that the well-conducted clubs, aristocratic, middle-class, and working-men's, would one and all object to the registration and particularly to the police<sup>b</sup> inspection of clubs which would give the powers for more effectual dealing with bogus clubs. A majority of the witnesses representing well-conducted clubs<sup>c</sup> testified that there would be no objection either to registration or to inspection, such as, for instance, now obtains with a high-class hotel<sup>d</sup>, a leading representative of the working men's clubs, however, stipulating<sup>e</sup> that the inspection should be by a new order of inspectors created for the purpose, instead of by the police. The case, then, as between Sunday Closing and the clubs<sup>f</sup> may be summed up in the words of another witness (Duncan McLaren, M.P., for Edinburgh) before the earlier Royal Commission on Sunday Closing for England:—the increased drinking at clubs and shebeens “bears no comparison to the drinking that is checked by restriction.”

Sunday Closing has this great advantage—it raises no difficulty in regard to compensation. The leading witnesses<sup>g</sup> of the trade itself admitted that compensation could not be looked for in the case of Sunday Closing, and it was not given when Sunday Closing was established in Scotland, Ireland, and Wales. Thus Sir H. B. Poland, who has so often been retained as counsel on behalf of the Trade, was asked<sup>h</sup>, “Suppose the Legislature imposed very

a, 15,382-8;  
15,405; 15,716-35;  
15,793-7; 15,293;  
13,799-808;  
13,611-2;  
14,927 to 14,976;  
11,968-74;  
3,575-8.  
16,294-5.

b, 10,038; 10,060;  
63,426.

c, 6,251-5;  
11,796; 11,827-40;  
9,366-70; 63,456;  
72,967-76.

d, 10,103.

e, 16,286-9;  
16,458; 16,477-9.

f, 33,538; 33,597;  
33,542-3; 59,864-8

Compensation  
not a difficulty  
in Sunday  
Closing.

g, 40,992;  
53,284-7.

h, 1034; 1237.

severe restrictions, would you hold that that should not apply to those already in possession of licences"? And he answered, "No. In that case whatever is done for the public good, the publican must submit to. I am speaking of taking away the whole of a man's trade without compensation. Of course, regulation is one thing, suppression is another. . . . Everything must give way to the public interest."

And the reasons why compensation is not even asked in this case are manifest. The State never compensates in the case of a dangerous<sup>a</sup> trade for the restrictions it thinks necessary in the public interest. In addition, the licence-holder knows when he takes out his licence that it is a trade with great and inevitable risks<sup>b</sup>, and that ever since the licensing system was established, the State has been applying fresh restrictions, and always without compensation.<sup>c</sup> It is, however, already provided that if it is only a six-day licence which is taken out, instead of a licence including Sunday, he pays one-seventh less duty<sup>d</sup>. And that allowance to the licence-holder would follow Sunday Closing.

At present the unnatural value<sup>e</sup> of a licensed house, amounting often to so many thousands of pounds, is a most serious hindrance<sup>f</sup> to even such a lessening of the evils from drink as the law does already provide for by forfeiting the licences for certain offences,<sup>g</sup> because magistrates feel that so gigantic a fine is frequently out of proportion to the offence—all the more so because the fine often falls on innocent mortgagors.<sup>h</sup> This is a further reason in

a, 1,634-8; 1,639  
to 1,652; 1812-4;  
53,418-26.

b, 1787-8; 1,250-1;  
14,652; 1,236;  
1,377.

c, 40,924 to  
41,039; 41,048;  
56,458; 57,027;  
73,905.

d, 37; 56,095-6;  
56,361-2.

High market  
value of  
licensed houses  
a reason for  
Sunday Closing

e, 1,168-71; 1,126;  
1,941; 1,861;  
1,085.

f, 14,685; 14,713;  
14,861; 54,845;  
54,744; 1,812-4;  
14,685; 14,794-6;  
56,921; 55,545.

g, 17,566; 2,549;  
2,789-90; 1,096;  
1,019; 1,093-9;  
1,199-05.

h, 1,634; 1,033;  
56,517.

favour of Sunday Closing, which is not affected in the same way by the enormous value of the houses. The greater the barriers across other paths the more reason for choosing this.

The evidence showed that opinion was divided as to whether England was ripe for Sunday Closing. Sir H. B. Poland<sup>a</sup> thought that London would not tolerate it. Sir William Harcourt was reported<sup>b</sup> as having said in 1895 that England was "not ripe for it, and that it could not be carried." Others,<sup>c</sup> like Sir John Bridge,<sup>d</sup> did not see their way to advise any change in the regulations for Sunday. On the other hand there was a preponderating body of evidence in favour. The direct representatives<sup>e</sup> of the working classes in Parliament are "almost uniformly" in favour, and it is the working classes who would be most affected by it, as the public-house is "their cellar." Canvasses<sup>f</sup> in a great variety of places show a majority for it of seven to one, the majority in the case of working class populations<sup>g</sup> being ten to one, a majority so large as to admit a considerable deduction for the fact that the canvass was made by persons advocating the change, and still leave a majority in favour. Petitions for it have been presented by various public bodies,<sup>h</sup> such as county and town councils; a number of justices<sup>i</sup> have supported it; clergy and ministers<sup>j</sup> have supported it in overwhelming numbers, and it has been long supported by the representative bodies of the various denominations. Several of the counties have desired an Act for their

Opinions about  
Sunday Closing  
for England.

a, 1161.

b, 33,554.

c, 33,565.

d, 2,521-3.

e, 33,530.

f, 33,525-9;  
54,462-8.

g, 33,614-9.

h, 33,516-21.

i, 33,519-21.

j, 33,522; 33,589.



a, 33,532-6.

Parliamentary  
reports on  
Sunday Closing  
in Scotland,  
Wales, and  
Ireland.

own county.<sup>a</sup> In 1868 a Select Committee of the House of Commons appointed to enquire into the subject reported *against* Sunday Closing for England.

That, however, was thirty years ago, and public opinion has much ripened since on the whole question of intemperance and its accompanying evils. Then the principle had only been applied to Scotland (in 1854). It has since been applied to Ireland (in 1878) and to Wales (in 1881). Nor is it to be forgotten that when that Select Committee reported against Sunday Closing for England, a strong minority of the Committee reported in its favour, only they would allow the houses to be opened for the fetching of dinner and supper beer. Since then three Royal Commissions have been appointed to enquire into the success of Sunday Closing in Scotland, in Wales, and in Ireland, and all three reported that the people were, after their experience of it, even more strongly

b, 15,492; 33,511. in its favour <sup>b</sup> than before.

c, 31,052;  
73,451; 73,483.

d, 61,057-8;  
59,185-6;  
59,907-10;  
59,983-7; 60,014;  
63,999; 64,034;  
64,206-9;  
57,446-7; 61,380;  
62,111; 62,373-4;  
65,769-70;  
57,227; 56,313;  
56,727-9; 59,778.

e, 55,512; 46,911;  
45,486; 48,708-9;  
49,300; 50,470.

Passing now to the present Commission, the evidence given in regard to Wales<sup>c</sup> is so strong that it is needless to quote it, and shows that public opinion is overwhelmingly in favour of maintaining the Act, or rather of carrying it a good deal further.

In Ireland<sup>d</sup> any question of withdrawing it wherever the Act does now apply is clearly outside the range of "practical politics," and there is a preponderant feeling in favour of extending it to the five exempted towns. In Scotland,<sup>e</sup> with its forty years' experience of it, it was reported to the Commission that there is not a single organized movement in existence, not



even of the smallest kind, to do away with the Act, so much is it valued.\*

If now the question is asked whether, on a broad view of the whole case, opinion is ripe for extending the Acts to England and to the five towns in Ireland, the balance of evidence distinctly and decidedly shows, that it *is* ripe. Even, however, if it be taken as not yet ripe, so strong is the case in favour that the reason can only be that it has *not been sufficiently brought before the public*, and that had Temperance and other reformers given to Sunday Closing one half the energies they have been giving to other measures for lessening the drink evils, it would have been carried long ago.

The whole question may now be put in a nutshell. If there is to be any fresh legislation at all which shall make an effective inroad upon the drink evils, it cannot be without interfering with somebody's

The practical issue.

---

\* It is sometimes alleged that Scotland is no precedent for England, because the national drink of Scotland will keep when purchased on Saturday in a way that beer will not, and because the Scotchman has a stricter view of Sunday observance and so will bear restrictions an Englishman would not. The answer to this, however, is found in Wales and in Ireland. It has as certainly gained public favour in Wales where the drink is beer, and in Ireland where the taste is divided between whiskey and beer or porter; in Ireland, too, which is at the opposite point in Sunday observance, Sunday being there the great day for fairs and sports, while in Wales, as in England, the Sunday observance is intermediate between the two. In all the variations the result, when Sunday Closing is actually tried, is the same — 61,108; 61,772; 43,945; 57,143.

a, 54,904; 56,666. convenience<sup>a</sup>. And, as a witness before an earlier Commission put it, "every useful law might be prevented if it is a valid argument that some inconvenience will result." Greater objections were urged before the present Commission against every other important scheme of reform, and it may, therefore, be said that, practically, the *whole mass* of the evidence taken by the Commission is in favour of Sunday Closing, when we remember the magnitude of the evil and the absolute necessity of some reform which shall be, at least, an adequate first step. Again, no principle is sounder than that if you would stop an evil you must "stop the beginnings," and beyond question the most dangerous of beginnings is the beginning of drinking for pleasure, or of drinking when otherwise on pleasure, and of all days of the week Sunday is the day for that. The two notes which sounded most frequently in the evidence of those opposed to Sunday Closing were "property,"<sup>b</sup> property, property"; "convenience,"<sup>c</sup> convenience, convenience," and to make these two things the most prominent when the high claims of morality are in question is as ruinous to the nation as it is to the individual. The finest<sup>d</sup> things said to the Commission were those which affirmed that personal interests, however great, and personal sympathies, however kindly, whether of the magistrates, of the police, of the statesman, or of the ordinary citizen, must take the second place when the morality of the nation is so deeply at stake.

Whole  
evidence  
in favour of  
Sunday Closing

The main cry  
from the  
opposition.

b, 53,081, 10,652.  
c, 10,179-30;  
54,963.

The finest  
evidence given.

d, 11,126-7;  
11,134-5;  
11,810-1;  
11,976-81;  
55,524; 56,520;  
56,862; 56,718;  
57,120.

The evidence taken by the Commission in regard

to Sunday Closing may be all summarized in one sentence of Cardinal Manning — “Granting the evasions, abuses, exceptions, the substantive benefit extending over the whole population would, notwithstanding, be sufficiently large to make this Bill, if carried into an Act, a great boon.”

Cardinal  
Manning.

a, 51,475-8;  
51,576-80; 12,016;  
11,341-5; 11,371  
11,474.

## X.

# Comparisons of Liquor Consumption.

## (a) IN SCOTLAND.

The main fact.

THE reports of the Excise Department establish beyond dispute the fact that Sunday Closing greatly diminished the consumption of intoxicants, and by diminishing consumption it, of course, diminished all the evils which go with them: but for the period in question exact figures for the consumption are not fully available. The calculation of the authorities is based on the amounts upon which duty is paid in England, Scotland, and Ireland respectively, which of course they know, but that is not the same thing as the amounts consumed. And here a brief explanation will make the whole case clear afterwards.

A necessary explanation.

Each of these countries sends to the other two parts of the liquor it manufactures, and in turn consumes part of the liquor manufactured by the other two. Now in the case of the liquor that one of the three countries itself manufactures and also itself consumes, the amount paying duty and the amount consumed is obviously identical. But in the case of the liquor manufactured in one country, but

consumed, in another, and limiting ourselves for the present to the question of spirits, that liquor is allowed to be transferred in three ways:—First, “Under bond,” the duty in this form of transfer being paid in the country consuming it; second, “Under permit,” granted by the excise officers, from distillers’ and rectifiers’ stocks; and third, “Under certificate,” given by the trader from the dealers’ stocks, the duty in the last two forms of transfer being paid in the country sending. The consumption, therefore, in each country is less than it pays duty on by all that it sends to the other two countries “Under permit,” and by all that it sends “Under certificate,” excepting so far as this is balanced or reversed by what comes to it in those two ways. The consumption is further less, and this time without any balancing or reversing, by the amount of the spirits it pays duty on that are “methyated” (*i.e.* made undrinkable to be used in the arts), and also by the amount it exports “on drawback” to foreign countries and the colonies.

Prior to the year 1855 the amount consumed in the three countries separately was known, because the rates of duty were different in the three countries,\* and so custom houses were established between England and Scotland, and between these countries and Ireland, and strange as it seems now, the luggage of passengers between England, Scotland, and Ireland was searched. Or rather it should be said that the amount *lawfully sold* was thus known,

Official  
information  
less complete  
in this period.

---

\* See the Historical Survey in the First Report of the Inland Revenue Commissioners.

for in those days the lawful trader sold less than was smuggled in, and the smuggler even supplied the best liquor, as under the legislative restrictions of the time it was impossible for the lawful trader to manufacture the best quality. But in the year 1855, the first year after Sunday Closing came into force in Scotland, the duties were made equal in the three countries, and the custom houses between them abolished, one result being that the authorities lost their former means of knowing the amount of lawfully sold liquor consumed in the separate countries, and of course the amount of smuggled liquor consumed is always imperfectly known, though by this time the latter had sunk to an insignificant fraction.\* The period, then, of Sunday Closing, opened with the loss of the old means of accurately knowing the amount consumed in each country as distinguished from the amount paying duty there.† At this time no State reason existed imperious enough for taking thorough measures to ascertain the separate consumption. That State reason did not arise until the taxation of Ireland became a burning question, the amount of the Irish

---

\* The Annual Report of the Excise Department for the year ending in 1856—that very year in which the effect of Sunday Closing could be first tested—says that smuggling “may now be said *scarcely to exist*.” See also on the point the First Report of the Commissioners of Customs, p. 38.

† In the Return, issued by the Board of “Trade and Navigation,” of spirits for the year ending December 31st, 1858, the following footnote is appended :—“ Since the duties on spirits in England, Scotland, and Ireland have been equalized, no account of the quantity of duty-paid spirits sent from one country to another has been kept.”



consumption of the liquor which paid duty there being an important factor in that question. Then the necessary information as to the quantities of British and Irish made liquor transferred from one country to another, and also as to the proportions in which the liquor imported from abroad was divided between the three countries, was obtained from the railway and shipping companies, and through the local excise officers from the local traders sending the liquor.\* But this was not till the year 1890-91, and therefore subsequent to the period under consideration. It must be remembered, then, that the period we have under consideration is intermediate between the two periods in which the separate consumption was ascertained with almost absolute precision. At the same time there is no mistaking the way a powerful current is running, even though no one has measured it to a nicety. Steps *were* taken in the period in question to ascertain the consumption, though not with the complete exactness of recent years. And it will be seen that *the untraced part of the liquor consumed is too small a factor in any case materially to affect the result.* The main conclusion unaffected.

The Tables, which will presently be given of the figures furnished by the Excise Department for Spirits and for Beer, the two principal drinks, show the marked change in the current which at once followed Sunday Closing. The figures are taken for a number Method of testing.

---

\* See the Return from the Commissioners of Customs issued in January, 1891, pages 6 to 10.

of years in order to eliminate the temporary variations\* which it is well-known affect the returns for short periods. And as the year itself in which the Act came into force was partly under the old regime and partly under the new, and a separate account was not kept for the two parts, that year is omitted from the comparison,† though the figures for it are given separately for the convenience of the reader.

Sunday Closing has been the law in Scotland for more than forty years, the Act having come into force in May, 1854, and since all estimates of the consumption are based on the amounts upon which duty is paid, we will now take from the Excise Department's Annual Reports the amounts paying duty in the seven years before and in the seven years after. And spirits being the great national drink, we begin with the quantity of

Standard of  
opponents.

---

\* One of the reasons for these variations is that those who have the immense stocks of liquor maturing and for sale hasten or delay their payment of duty on it at the end of the financial year, when they think the Chancellor of the Exchequer will add to or lessen that duty.

† In the important House of Commons Return in 1859, which will be referred to later on, this year is, however, counted as part of the second period, to which the larger portion of the year—viz., May to December—belonged.

BRITISH AND IRISH SPIRITS ON WHICH DUTY  
WAS PAID IN SCOTLAND.

TABLE COMPILED FROM THE EXCISE ANNUAL REPORTS.

<i>Sunday-trading period.</i>		<i>Sunday-closing period.</i>	
Year.	Gallons.	Year.	Gallons.
1847 .....	6,193,249	1855 .....	5,344,319
1848 .....	6,548,190	1856 .....	7,175,939
1849 .....	6,935,003	1857 .....	7,266,867
1850 .....	7,122,987	1858 .....	7,024,950
1851 .....	6,830,710	1859 .....	6,876,345
1852 .....	7,172,015	1860 .....	7,429,859
1853 .....	6,534,648	1861 .....	5,816,835
Total ...47,336,802		Total...46,935,114	

Year, 1854 (partly Sunday-trading and  
partly Sunday-closing)..... 6,553,239 gallons.

Comparing now the two periods, it will be seen that the total quantity paying duty in the second period though slightly less than the total in the first, is practically the same. And, consequently, as the figures of the later period came out year by year in the Reports, they were hailed by opponents of the Act as proof that Sunday Closing had failed, its very object being to lessen consumption. This supposed proof, however, is only arrived at by identifying the amount consumed in Scotland with the amount paying duty there.

Conclusion  
from this  
standard.

But we saw that this may be utterly misleading, because out of the three ways in which spirits may be sent to another country—viz., “under bond,” “under permit,” and “under certificate”—all that goes out of the country in two of the three ways, pays duty in

This standard  
misleading.

the country which does *not* consume it. And as Scotland sends to England and Ireland enormous quantities more than she gets back from them for her own consumption—millions of gallons, in fact, against thousands—there is room for considerable error in such a method of calculating the consumption.

Parliamentary  
enquiry.

The true  
standard.

As a matter of course all these points were keenly controverted at the time both in Parliament and in the country, with the result that the Inland Revenue Commissioners, in their Third Annual Report, set out in full the real bearings of the question as briefly explained above, and this was followed by their preparing in 1859, under an Order from the House of Commons, a Return for a period of five years before and after the Sunday Closing year, giving the very information we want. Before, however, we proceed to this Return, we must notice a revision of the Table we have just been examining, which at a later period was made by the Scottish Inland Revenue authorities for a witness to present to the celebrated Lords' Committee on Intemperance, and the chief figures in it were again quoted by the same witness when before the present Royal Commission on Liquor Licensing Laws. In this revised Table the authorities adhered to the figures for the earlier seven years which they had given year by year in their reports to Parliament, and which are quoted above, but they materially altered the figures for the later seven years. The revised table will be found on page 153.

Comparing now the two periods under the revised estimate of the authorities, it will be found on

BRITISH AND IRISH SPIRITS ON WHICH DUTY  
WAS PAID.

TABLE OF THE LORDS' COMMITTEE.

<i>Sunday-trading period.</i>		<i>Sunday-closing period.</i>	
Year.	Gallons.		Gallons.
1847 .....	6,193,249	1855 .....	6,009,341
1848 .....	6,548,190	1856 .....	5,637,099
1849 .....	6,935,003	1857 .....	5,368,052
1850 .....	7,122,987	1858 .....	5,575,171
1851 .....	6,830,710	1859 .....	5,324,875
1852 .....	7,172,015	1860 .....	5,581,173
1853 .....	6,534,648	1861 .....	4,250,265
Total ...47,336,802		Total ...37,745,976	

calculation that the total gallons paying duty, instead of remaining about the same, were diminished by a little more than one-fifth, so that even if the standard of opponents is accepted which identifies consumption with the payment of duty, the final estimate of the authorities shows that *for every five glasses drunk before Sunday Closing, less than four were drunk after.* There can be no question, however, that the true method of ascertaining the consumption is that shown in the Third Annual Report of the Inland Revenue Commissioners, and carried out in the 1859 Return. At the same time, the Table of the Lords' Committee really does, in the special circumstances, prove the case, because *so large* a reduction in the duty that Scotland paid could only have come out of what she consumed. What she paid duty on that other countries consumed, and what she paid duty on that was methylated for use in the arts, were, both of them together, too small a quantity for anything approaching a nine millions' reduction to be possible in them. The magnitude of the reduction demonstrates its source.

Final estimate  
of consump-  
tion even with  
opponents'  
standard.

We now proceed to the 1859 Return, and the following is the first Table it gives :—

I.—Number of Gallons of British Spirits Consumed in Scotland, enumerated according to the Mode adopted in the Third Report of the Commissioners of Inland Revenue.

YEARS ENDING 5TH JANUARY.*												Period of Five Years ending 5th January, 1854.
	1850.		1851.		1852.		1853.		1854.		gallons. gallons.	
	gallons.	gallons.	gallons.	gallons.	gallons.	gallons.	gallons.	gallons.	gallons.			
Spirits distilled in Scotland on which duty was paid in Scotland ..	..	8,499,533	..	8,786,701	..	8,465,885	..	8,833,424	..	8,003,081	..	42,588,624
Spirits imported from England:—												
Under bond.. ..	..	..	..	..	..	..	..	..	15,354	..	15,354	15,354
Duty paid .. ..	..	..	..	..	..	..	..	..	..	..	..	..
Spirits imported from Ireland:												
Under bond.. ..	17,828	..	2,272	..	16,243	..	26,549	..	20,740	..	83,632	..
Duty paid .. ..	34	..	140	..	32	..	92	..	117	..	415	..
		17,862		2,412	16,275	..	26,641	..	20,857	..	84,047	..
Deduct,—												
Sent to England, Duty paid in Scotland	1,582,392	..	1,656,557	..	1,641,097	..	1,680,375	..	1,481,453	..	8,041,874	42,688,025
Sent to Ireland, Duty paid in Scotland	—	—	—	—	—	—	—	—	—	—	—	..
Exported on drawback, Duty paid in Scotland	..	..	9,569	..	10,353	..	7,675	..	23,191	..	50,788	..
Methylated, Duty paid in Scotland	—	1,582,392	—	1,666,126	—	1,651,450	—	1,688,050	—	1,504,644	—	8,092,662
NUMBER of GALLONS retained for Consump- tion in SCOTLAND ..	..	6,935,003	..	7,122,987	..	6,830,710	..	7,172,015	..	6,534,648	..	34,595,363

\* It will be seen that these years are really the calendar years 1849 to 1853, all but the five days overlapping into January.



**II.—Number of Gallons of British Spirits Consumed in Scotland, enumerated according to the Mode adopted in the  
Third Report of the Commissioners of Inland Revenue.**

YEARS ENDING 31ST DECEMBER.												Period of Five Years ending 31st December, 1858.
	1854.		1855.		1856.		1857.		1858.		gallons.	gallons.
	gallons.	gallons.	gallons.	gallons.	gallons.	gallons.	gallons.	gallons.	gallons.	gallons.		
Spirits distilled in Scotland on which duty was paid in Scotland ..	..	7,984,193	..	6,710,625	..	7,228,782	..	7,122,194	..	6,832,306	..	35,878,100
Spirits imported from England:—												
Under bond..	4,981	..	3,911	..	..	..	2,020	..	1,236	..	12,148	
Duty paid ..	..	4,981	..	..	1,200*	..	1,200*	..	1,270	..	3,670	
				3,911		1,200		3,220		2,506		15,818
Spirits imported from Ireland:												
Under bond..	43,068	..	9,858	..	5,172	..	5,985	..	2,495	..	66,578	
Duty paid ..	..	43,068	..	..	..	..	..	..	694	..	694	
				9,858		5,172		5,985		3,189		67,272
Deduct,—		8,032,242		6,724,394		7,235,154		7,131,399		6,838,001		35,961,190
Sent to England, Duty paid in Scotland	1,462,512	..	1,526,887	..	1,781,955	..	1,405,988	..	1,425,053	..	7,602,395	
Sent to Ireland, Duty paid in Scotland	..	..	57	..	137	..	207	..	2,347	..	2,748	
Exported on drawback, Duty paid in Scotland	16,491	..	11,293	..	58,015	..	99,377	..	54,158	..	239,334	
Methylated, Duty paid in Scotland	..	..	7,887	..	26,995	..	59,656	..	55,387	..	140,925	
		1,479,003		1,546,124		1,867,102		1,556,228		1,536,945		7,985,402
NUMBER OF GALLONS retained for Consump- tion in SCOTLAND ..	..	6,553,239	..	5,178,270	..	5,368,052	..	5,575,171	..	5,301,056	..	27,975,788

\* This quantity is computed from the data furnished by the experience of the Year 1858.

The real consumption of British and Irish spirits alone.

The real consumption, including Foreign and Colonial spirits.

Allowance for increase of population.

Final estimate for spirits.

By taking from Table II. (page 155) the final totals for the two periods, it will be seen that the real consumption in the second period was *over six and a half million gallons less than in the first—i.e. every six glasses drunk reduced to less than five.*

The Table on page 153 is limited to British and Irish spirits. In addition, Scotland consumed some foreign and some colonial spirits, and the same Return gives Table III., page 157, embracing the whole.

This Table shows that the total consumption of spirits of all kinds in Scotland was reduced in the five years after Sunday Closing by *nearly seven millions*, and that amount taken out of the total consumed in the five years preceding is, upon an exact calculation, a reduction of every five glasses to four, all but a most minute fraction of a glass. We have, however, yet to take into account the growth of the population. In the twenty years between the 1841 census and the 1861 census—*i.e.* in the twenty years covering the two periods under consideration—the population increased by one-sixth. At this rate it must have increased, therefore, in each five years by one twenty-fourth part; so that in the second of these periods there must have been twenty-five men for every twenty-four in the first. But the quantity of liquor consumed in the country which would supply four glasses and the minute fraction to every inhabitant, had the population remained the same, will not supply as much per person when an extra man is added for every twenty-four. To give this extra man, say, only four glasses, each of the twenty-four

### III.—NUMBER OF GALLONS OF SPIRITS CONSUMED IN SCOTLAND.

	BRITISH.	FOREIGN.	COLONIAL.	TOTAL.
	<i>gallons.</i>	<i>gallons.</i>	<i>gallons.</i>	<i>gallons.</i>
Year ended 5th January, 1850 - - -	6,935,003	118,523	250,115	7,303,641
ditto - - - 1851 - - -	7,122,987	87,975	201,225	7,412,187
ditto - - - 1852 - - -	6,830,710	80,301	179,883	7,090,894
ditto - - - 1853 - - -	7,172,015	83,909	181,538	7,437,462
ditto - - - 1854 - - -	6,534,648	91,690	169,190	6,795,528
Period of Five Years ending } 5th January, 1854* - - }	34,595,363	462,398	981,951	36,039,712
Year ended 31st December, 1854 - - -	6,553,239	107,044	148,536	6,808,819
ditto - - - 1855 - - -	5,178,270	77,508	114,640	5,370,418
ditto - - - 1856 - - -	5,368,052	81,546	145,158	5,594,756
ditto - - - 1857 - - -	5,575,171	79,980	141,555	5,796,706
ditto - - - 1858 - - -	5,301,056	65,706	141,727	5,508,489
Period of Five Years ending } 31st December, 1858 - - }	27,975,788	411,784	691,616	29,079,188

\* It will be seen that these years are really the calendar years 1849 to 1853, all but the five days overlapping into January.

must give up one-sixth of a glass. This sweeps away the minute fraction, and the twenty-five men, upon an even distribution, each get a little under four glasses. The final result, then, for the consumption of all kinds of spirits is that *every five glasses consumed per head* of the population in the Sunday-opening period were in the Sunday-closing period *brought below four glasses per head*.

The question now comes, What became of all those lost glasses, of those vanished millions of gallons? How is the great drop in the consumption to be accounted for?

Consumption  
affected by  
increased duty

There was a considerable difference in *the rate of duty* paid on spirits in the two periods. Throughout the Sunday-trading five years the duty stood at 3s. 8d. a gallon, excepting that in the last of those years it was raised to 4s. 8d. The next year—*i.e.* the year in which Sunday Closing came into force—it was raised to 6s., and the year after to 8s., so that in almost the whole of the Sunday-closing five years it stood at more than double what it stood at in the earlier five.\* Accordingly, it is argued, and with some reason, that as people buy less when things cost more, the shrinkage in the consumption must be assigned in part, if not altogether, to the higher duty. It is true that a French Parliamentary Commission reported that an increase of duty makes

---

\* When periods of seven years instead of five are taken for comparison, it must be borne in mind that in the sixth year the duty was raised to 10s. (Parliamentary Papers, 1861, xxxi., p. 1).

no difference in the consumption of liquor.\* It can, however, hardly be doubted that, at any rate with those persons who have no more money they *can* spend on drink, it must lessen consumption when the duty is raised to five or six times the original cost of the article.† But while it is true that such an increase of duty must lessen consumption, it is also true that the more the matter is looked into the smaller will the extent appear to which it could have lessened it. Eight shillings for duty and “five or six times the original cost” sounds quite prohibitory, but it did not come in that fashion to the drinkers in the period under consideration. They had been paying 3s. 8d.—*i.e.* nearly half of that duty—before, and it is only the extra duty of 4s. 4d. put on which could have *changed* the consumption. And the “original cost” was not the original cost to the drinker. That was the original cost to the distiller, and the drinker had then, as he has still, to find the money for the expenses of the trade, for the retailer’s profit, and also for the enormous profits of the wholesale trade. Then, again, the 8s. duty, or rather the 4s. 4d. extra duty, was the duty charged on a *gallon* of spirits, and as a gallon contains from sixty to eighty ordinary wine

This effect too minute to account for the great change.

---

\* Mentioned in a Return to the House of Commons prepared by the Board of Trade (Parliamentary Papers, No. 408 of 1897, p. 5), showing the Production and Consumption of Alcoholic Beverages in the countries of Europe and in the United States.

† It is the official estimate that the duty was raised to five or six times the original cost. (See the same Return on Alcoholic Beverages, p. 6.)

glasses\*, this gigantic burden on the drinker is brought down to about one penny extra for a wineglassful of spirits; and as water is usually added to spirits before drinking, a wineglassful of neat spirits would serve most men for more than one occasion. And if this be all the difference made by the increase of duty, the cases would be rare in which a person refrained simply because of the extra cost, for it is not any trifle that will stop a man from drinking when he is inclined. It is, therefore, quite certain that all those millions of gallons—one indeed, in every five—which vanished from the consumption did not disappear because of that penny, or halfpenny, or farthing barrier. The higher duty may have done a little, but it is idle to talk of such flimsy hindrances holding back, to any large extent, the great flowing stream of national consumption.†

Other causes  
for the change  
proved not to  
exist.

Once more, how came those millions of gallons to disappear? What other cause can there be, but the Sunday Closing, which became law at the very time that would explain it? In England, as appears from another Table of the same 1859

---

\* The wine glass varies in size, but eighty seems to have been the average proportion then.

† On the effect that duty has on consumption, the following may be consulted:—The Report of the Royal Commission appointed in 1859 to inquire into the Consumption of Exciseable Liquors in Scotland; also the Return on the Alcoholic Beverages of Europe, p. 6; and a Paper by Dr. Dawson Burns in the Journal of the Statistical Society for March, 1855.



Return, the figures went up from seventy millions of gallons of spirits consumed in the same five years prior to Sunday Closing to seventy-eight millions in the next five years, while the Annual Reports to Parliament show that beer, the great national drink in England, had also a larger consumption there than in the later period. There were, therefore, none of the great general causes at work which it is known do largely diminish consumption, for if they had been at work, the diminution would have occurred in England as well. Again the question comes, what caused the diminution? The answer is perfectly clear: Sunday had been the chief drinking day in Scotland, and when that was stopped, the consumption fell in proportion.

The real cause unmistakable.

The consumption of spirits, the great national drink, is the vital and decisive point in Scotland, because the consumption there of all other intoxicants is, comparatively small, and a brief reference to these other drinks will therefore suffice. The other drinks are summed up by the authorities under the two headings of "Beer" and "Wine," the term "beer" being used as a general title embracing porter and all drinks of that class. This period being prior to the establishment of the duty on beer, the reckoning is based on the duty which was then levied on malt used in making it.

Consumption of other drinks small in Scotland.

The following Table is compiled from the figures in the Annual Reports of the Inland Revenue Commissioners :—

## DUTY PAID ON MALT.

<i>Sunday-trading period.</i>		<i>Sunday-closing period.</i>	
Year.	Bushels.	Year.	Bushels.
1847 .....	3,650,455	1855 .....	1,630,865 (with certain stock on hand).
848 .....	4,026,937	1856 ....	1,122,301
1849 .....	4,197,929	1857 .....	1,313,917
1850 .....	4,639,159	1858 .....	1,537,876
1851 .....	4,102,246	1859 .....	1,600,505
1852 .....	3,931,790	1860 .....	1,554,658
1853 .....	4,163,830	1861 .....	1,727,936

Year 1854, partly Sunday-trading and partly Sunday-closing,  
3,192,091 bushels.

No inference  
possible from  
this table.

The quantities in the first of these periods are nearly three times the number in the second. The explanation is that in August, 1855, the Department changed its method of keeping accounts. Before 1855 the malt used for distilling purposes was included in these totals, and so far as Scotland is concerned it "included"—so the Department reports—"the greater part of the malt made." In the circumstances it is impossible to judge from the Table whether the consumption of beer decreased or not. As, however, the consumption of beer in Scotland was small as compared with the consumption of spirits, any fluctuations, if they did occur, in that small stream of consumption, which of necessity would be much smaller than the stream itself, could not materially qualify the conclusion which must be drawn from the great diminution in the consumption of spirits. Possibly there was in Scotland at this period some slight growth in the liking for beer.

## WINE.

Still smaller  
consumption of  
wine.

Wine is so costly an article that the consumption of it in the United Kingdom is comparatively very

small. Seventy-seven gallons of beer are consumed for every gallon of wine.\* It is still less possible, therefore, for the wine than it was for the beer to alter our conclusion.

The usual estimate is that one-tenth of the wine imported into the United Kingdom is consumed in Scotland, and another tenth in Ireland, this being about the proportion of the population of the two countries to the population of the whole. Exact figures, however, are not attainable with regard to wine.† Besides this, the use of wine is for the most part limited to the rich in consequence of its cost, and they, if they are at home, have it in their cellars ; and if they go out, seldom want it except when they have gone far enough to have a right to get it as *bonâ fide* travellers, so that the Sunday Closing of public-houses did not in any case much affect the consumption of wine—at all events, not as compared with its effect on the consumption of spirits and beer. For all these reasons, then, it is needless to ask what effect this streamlet of wine and its tiny fluctuations

Sunday  
Closing less  
effect, either  
way, on wine.

---

\* See the Return by the Board of Trade of the Production and Consumption of Alcoholic Beverages in the countries of Europe and the United States. [Parliamentary Papers, No. 408, 1897, p. 10.]

† In a Return made in January, 1891, by the Commissioners of Her Majesty's Customs, it says that even after the change introduced in consequence of the Irish Taxation Question they could not tell accurately the separate consumption of wine in the three countries, though they had now ascertained the separate consumption of foreign spirits, like that of British spirits, "with precision." [See pages 2 and 7 of that Return.]

had as a possible set-off against the lessening of the great volume of consumption of the national drink.

Summing up  
of case for  
Scotland.

The case of Sunday Closing in Scotland in the testing period is this: The great mass of the consumption—viz. the consumption of the different kinds of spirits—was reduced, in the first five years alone, from thirty-six millions of gallons to twenty-nine, *i.e.*, *every five glasses taken per head were reduced below four*—a reduction too vast for any possible inaccuracies or gaps in the figures for spirits, or for any possible changes that took place in the limited consumption of beer and wine, materially to alter. The only known causes, other than Sunday Closing, that are powerful enough to bring about this reduction, if even *they* could so quickly bring a reduction of this magnitude, are proved to be absent by what was taking place in England.

### (b) IN IRELAND AND WALES.

The one great object of Sunday Closing is to reduce, on a national scale, the consumption of intoxicating liquors, because that will reduce, also on a national scale, the evils that accompany them. And the purpose of this paper is to ascertain the reduction it actually effected in Ireland and Wales. To ascertain this, however, with any accuracy, is a matter that requires some care. It is to be remembered that Sunday Closing, when adopted, is but one of many forces affecting the national consumption. Among these are, the power of public opinion; the action of magistrates and the police;

alterations made by Parliament in the licensing laws ; the energy of Temperance and other reformers ; and—most potent of all, as history shows—the state of trade and the rise and fall of wages. And all of these forces vary greatly in their efficacy at different periods. Sunday Closing comes, then, as but one of both many and varying forces brought against the evils of intoxicants. Obviously, therefore, the time for ascertaining the effect of Sunday Closing upon the statistics of consumption is in the same period in which it was introduced, because then the *difference* can be seen it has made on the condition of things before. At distant periods the circumstances are too changed to afford so reliable a test. Accordingly the method always adopted is to compare the consumption in a number of years immediately before with that in a number of years immediately after Sunday Closing became law.

*Ireland.*—For twenty years Sunday Closing has been the law in Ireland, the Act having come into force in October, 1878. The result can now be quickly shown, because the principles on which the real consumption may be ascertained having previously been fully discussed in Parliament and the country in the case of Scotland, the right kind of information was, happily, supplied at once when the House of Commons appointed a Select Committee to enquire into the operation of the Act in Ireland. It must be remembered, however, that *the five large towns of Ireland, Dublin, Belfast, Cork, Limerick, and Waterford, were exempted from the Sunday Closing provisions of the Act.* The Act did, it is true, Exemption of the towns.

reduce in these towns the hours for public-houses, being open on Sundays from seven hours to five,\* but even that is only one hour less than public-houses are open now in England,† which has not Sunday Closing. This exemption of the large towns was like setting Sunday Closing to do its work with one hand tied, and we shall now see what it did in Ireland with its one free hand.

The average  
taken for the  
testing periods,

The necessary information was obtained for the Select Committee from the Inland Revenue authorities, and put into tables. Before quoting them one explanation should be premised. In certain cases the authorities are unable to give the information for the same number of years in the two periods it is desired to compare. Circumstances had changed, or the authorities had not begun to take the special kind of statistics early enough, and were we to compare figures for years in which the conditions were vitally different, it would only mislead. They adopted the obviously right course, therefore, of giving the information (as far as they had it) for those years only in which the conditions corresponded, and though the number of years brought into the tables might consequently not be the same for the two periods, it is not very material, because with this information

---

\* Up to this time the hours were from two to seven in the country, and from two to nine in towns with population above 5,000. Up to 1873 the closing hour was eleven.

† Throughout England the number of hours on Sunday is six. The only exception is London, which has seven.



the *average per year in each period* is easily calculated, and then when the two averages are compared, we have a result sufficiently exact for the practical purposes of the enquiry.

In Ireland, the principal drink is, or rather was then, spirits. The most important question, therefore, is in regard to them. We take, then, first the table for

## HOME-MADE SPIRITS. \*

SUNDAY TRADING PERIOD.			SUNDAY CLOSING PERIOD.		
Year ended	Number of Gallons.	Amount consumed per head of the population	Year.	Number of Gallons.	Amount consumed per head of the population
		<i>gallons.</i>			<i>gallons.</i>
Dec. 31, 1875	6,490,869	1'22	1879	5,335,000	1'01
" " 1876	6,541,015	1'23	1880	5,182,430	'99
" " 1877	6,047,905	1'14	1881	5,123,493	'99
			1882	5,239,815	1'02
			1883	5,448,684	1'08
			1884	5,065,360	1'02
			1885	4,941,555	1'

Year 1878 (partly Sunday Trading and partly Sunday Closing) ...6,101,905 gallons, or 1'15 per head.

The last column in this table gives for each period precisely what we want—viz. the consumption per head of the population—and it will be seen that the proportion in this column between the two periods is

Result with chief national drink.

\* This Table was supplied by the Excise authorities expressly for the Select Committee appointed to enquire into the operation of Sunday Closing in Ireland.

almost exactly twelve in the first period to ten in the second, which is the same thing as saying that *every six glasses consumed per person in the Sunday trading period were reduced to five per person in the Sunday closing period.*

## BEER.

In Ireland the consumption of porter (which the authorities class under the general heading of "beer") had for a long time been rapidly increasing, and it now rivals spirits as a national drink. We turn, then, next to the consumption of "beer." And here a change has taken place. Sugar has come to the front, and now a tax is laid on the sugar the brewers use as well as on the malt. So we have for beer the following two Tables, which are extracted from the Decennial Tables given in the Twenty-first Report of the Inland Revenue Commissioners :—

### DUTY PAID ON MALT USED BY BREWERS.\*

SUNDAY TRADING PERIOD.		SUNDAY CLOSING PERIOD.	
Year ended.	£	Year.	£
March 31, 1871 ...	426,966	1879 ...	455,919
" " 1872 ...	381,692	1880 ...	318,542
" " 1873 ...	366,232	1881 Six } months } only }	178,317
" " 1874 ...	430,862		
" " 1875 ...	431,333		
" " 1876 ...	430,425		
" " 1877 ...	451,950		

Year, 1878 (partly Sunday Trading and partly  
Sunday Closing)..... £409,841.

## DUTY PAID ON SUGAR USED BY BREWERS.\*

SUNDAY TRADING PERIOD.			SUNDAY CLOSING PERIOD.		
Year ended.		£	Year.		£
March 31, 1871	...	7,267	1879	...	30,927
" "	1872	9,849	1880	...	21,869
" "	1873	9,681	1881	Six	15,084
" "	1874	17,324	months		
" "	1875	31,304	only		
" "	1876	30,449			
" "	1877	31,804			
Year, 1878 (partly Sunday Trading and partly Sunday Closing) ..... £28,062.					

It will be noticed that the Tables for Malt and Sugar give, not the *amount consumed* of the liquor, they were used for, but the amount of the duty paid on them. Now the Inland Revenue Commissioners, in one of their Annual Reports, called special attention to the wide difference there may be between the amount of duty which either of the three countries of the United Kingdom pays on any given liquor and the amount of that liquor which it consumes, because it pays duty on a portion of what it sends for consumption elsewhere; and it also consumes some liquor from elsewhere which had duty paid on it before it was sent. The difference between the two—*i.e.* between the amount it consumed and the amount it pays duty on—is greatest in the case of spirits. Now for Spirits in Ireland the above Table gives precisely what is wanted, *viz.* the consumption itself, and spirits being then the

---

\* These two Tables break off in the middle of the (financial) year 1881, because then (that is, at the end of September of that year) the malt and sugar duties ceased, and a new tax on beer was substituted.

main national drink in Ireland, the Table gives definitely and certainly just what we wanted on the most important point. The two Tables, however, for Beer give only the amount of duty Ireland paid, and the difference between that and the amount Ireland consumed may call for some slight modification of what is here said in regard to "Beer." The necessary modification, however, cannot be great, because the great bulk of the beer that is consumed in either of the three countries is made in the same country that consumes it, and far fewer purchases are made from outside than in the case of spirits. Consequently, the amount Ireland pays duty on for beer must be very much closer to the amount she consumes than in the case of spirits, so that the error which would arise from taking the two as identical cannot be serious. Unfortunately the Select Committee was not supplied with a Table for Beer similar to its Table for Spirits, which gave the one decisive thing, viz. the consumption per head.

From the first of these Tables it will be found on calculation that the average malt duty paid in the year during the Sunday Trading period was £417,065, and the average a year for the Sunday Closing period was £381,111. That is, practically, every thirteen glasses reduced to twelve, but not unduly to press the matter, it will be sufficient for our purposes to say that the consumption was not higher.

Turning to the second Table, it is at once apparent that the use of sugar was increasing in the first period, i.e., *before* Sunday Closing, at a remarkable

rate. It would not be surprising, then, if in the second period it had increased notwithstanding Sunday Closing. How extensively the brewers were turning to sugar is shown by what happened in England. In England during the same seven years of the first period the duty they paid on sugar increased from £85,000 to £452,000, and that increase went on in the second period until in the last six months it was at the rate of £966,000 a year,\* so that in less than ten years it rose to more than ten times its quantity. Yet in Ireland, under Sunday Closing, this great increase was arrested, and instead of the quantity of sugar used being ten times more, it actually began to go back. Again not to unduly press the facts, we may content ourselves with saying that the duty paid on sugar shows the same thing as the duty paid on malt shows, viz. that there was in the Sunday Closing period *no increase* in the average yearly consumption of beer.

But what does this stopping of the increase mean? We saw that the use of porter was growing. Up to the time of the introduction of Sunday Closing it was growing with extraordinary rapidity. In this very period it was found that the consumption of porter was nearly *twice* what it was ten years before, or to give the exact figures, while in 1866 it was 7·66 gallons per

---

\* See the Decennial Tables in the Twenty-first Report of the Inland Revenue Commissioners.

head, it rose in 1876 to 14·238 gallons per head.\*

Result with  
second  
national drink.

This vast national movement in the direction of porter was, under Sunday Closing, absolutely arrested, and its volume began even to shrink.

In whisky the consumption was reduced by one-sixth! In porter the fast rising tide was beaten back! How much, then, is Sunday Closing worth working for if in the great national consumption of intoxicants it can make so sweeping a change! And this notwithstanding the exemption of the towns!

Other drinks.

So far we have been dealing only with the liquors manufactured in Great Britain and Ireland. With facts like these, however, before us, it is needless, especially in the case of a poor country like Ireland, to spend time in considering the consumption of the costly liquors which come from abroad. No possible changes during this period in the comparatively minute consumption of foreign and colonial spirits and wine that find their way to Ireland can touch the significance of these facts. And it is equally beyond the compass of any changes then made in the rates of duty to reverse the conclusion to which the facts bring us.

Objection by  
opponents.

It has been said, however, that it is when all this is admitted that the real controversy begins. The argument advanced is that the chief part of the

---

\* Stated in the Report of the Inland Revenue Commissioners for the year ending March 31st, 1876. In England the consumption of beer in the same ten years only increased by about one-sixth part (from 37·322 gallons per head of the population to 43·056), instead of nearly doubling as in Ireland.



improvement in Ireland in the Sunday Closing period was, as the arrests for drunkenness show, in the exempted towns, and that therefore Sunday Closing is credited with what does not belong to it, as the towns had only a reduction of hours. The argument, however, is on its own face childish. What is the reduction from seven hours on Sunday to five but a big slice of Sunday Closing? That *is* Sunday Closing, only wanting more of the same thing to make it complete Sunday Closing. It will not be seriously contended that in these towns they would have drunk *more* had the public-houses been shut the whole day. It merely means that some places are in such a condition that Sunday Closing, whether it is partial or complete, will tell more in them than in most other places. It is well known that the statistics of the arrests for drunkenness dance up and down in the most surprising fashion according to the strictness or slackness of the instructions given to the police by the local authority in charge, and that arrests are no measure of the amount of liquor consumed by the population generally in the place. "One turn more of the screw," to use Mr. Chamberlain's often-quoted phrase, would in any large population bring in a legion more cases. Dublin was an instance in point. The law had been administered with exceptional slackness there, and fundamental changes were made in the control during the period in question, with the result that about three-quarters of the entire decrease during this

The answer.

period of the arrests for drunkenness in the five towns took place in Dublin.\* The utmost that can be claimed on the score of the special facts in regard to the exempted towns is that they show that additional causes were at work in certain places in Ireland to diminish consumption, but there can be little doubt that in some other places there must have been exceptional causes to increase it. It is always so with great national changes. Even in regard to the arrests themselves there was a larger reduction in the Sunday Closing area in Ireland, taking that area *as a whole*, even than in the exempted towns taken as a whole. The main facts, then, in regard to the remarkable alteration in the consumption of the two great national drinks stand unshaken. This amply justifies the statement made by the Select Committee in their Report to the House of Commons, which they made with all the facts, figures, and arguments before them, that "the Excise Returns *show a large*

The finding of  
the House of  
Commons  
Committee  
confirmed.

---

\* Other causes helped to bring about the result in Dublin. There was a remarkable lessening of the number of public-houses, and, most potent of causes in lessening both drunkenness and the consumption generally, trade was so bad in Dublin that for years thousands of working men were idle.

These particulars in regard to Dublin are taken from a paper Mr. T. W. Russell, now Parliamentary Secretary to the Local Government Board, read to the "Irish Association for the Prevention of Intemperance," and which the Association afterwards published as a pamphlet. The paper contains other important facts bearing on the whole question, and the figures given here in regard to the arrests are taken from it.

*diminution in the consumption of intoxicating liquors*”—a result which they expressly assign—mainly, if not wholly—to Sunday Closing. But so large a diminution of the liquors consumed in Ireland must have brought with it a corresponding diminution—or else a corresponding prevention—of the grave national evils that accompany them. And had the large towns not been exempted, this vast beneficent change would have been more beneficent still.

*Wales.*—No figures are available for the consumption of intoxicating liquors in Wales before and after Sunday Closing became law, as the Inland Revenue Commissioners, while giving in their Reports and Returns separate figures for Scotland and Ireland, only give totals for England and Wales taken together.

In the absence of statistics, it is sufficient to point to the popularity of the Act after fifteen or sixteen years' \* experience of it. Such overwhelming popularity as the two Parliamentary enquiries have demonstrated is inconceivable unless the consumption of liquor and its attendant evils had been notably lowered, the lowering of consumption being the very object of the Act. More convincing than even the most eloquent figures is the testimony of the drunkard becoming less often drunk, of the home less often pinched by the spending of wages at the public-house, and of riotous and criminal deeds being replaced by

---

\* The Act did not come fully into force in Wales till the end of 1882, and in some cases not till the middle of 1883.

a sober and peaceful Sunday, for nothing short of these results could have produced the great heaving tide of public favour which has spread over Wales from end to end.

---

Effect of the  
rise of wages  
in the century.

The giant factor in its effect on the consumption of intoxicating liquors, whether it be in the three Sunday Closing countries or in England, is, as all history proves, the rise and fall of wages. The broad, outstanding feature of the century is the great advance in the wages of the working classes—compared, say, with the time of the Corn Law agitation. Their wages are higher in amount, and the same money now buys more of the necessities of life. Hence more, much more, of their money is at liberty for spending on intoxicants, which is the surest of all conditions for increasing the consumption. And but for the efforts of the advocates of Sunday Closing and other hardly-contested reforms, the evils, grave as they now are, would, under this vast and growing force of the century, have been graver still.

### (c). IN ENGLAND.

1850 to 1898.

Has England in its consumption of intoxicating liquors fared better or worse than the Sunday Closing countries? Sunday Closing has been the law in Scotland for now forty-four years ;\* in Ireland for

---

\* The Forbes-Mackenzie Act came into force on Whit Sunday, 1854.

twenty years ; and in Wales for sixteen. The two systems have, therefore, been working side by side for nearly half-a-century ; what have been the results ? How does England stand in the comparison ?

The question divides itself into three branches : Spirits, Beer, and Wine.

## I.—SPIRITS.

The first point is the consumption at the close of the previous half century. And here it will be convenient to take the following Census Returns :—

Consumption  
of Spirits  
in 1849.

### POPULATION.

	1841 Census.	1851 Census.	1861 Census.	1891 Census.
England & Wales*	15,914,148	17,927,609	20,066,224	29,002,525
Scotland .....	2,620,184	2,888,742	3,062,294	4,025,647

In 1859 the Inland Revenue Commissioners prepared a special Return, giving the consumption of spirits in England and Scotland respectively during the ten years previous to 1859. In this Return we find that the consumption of spirits for the year 1849 was as follows :—

### CONSUMPTION OF SPIRITS IN 1849.

	British. Gallons.	Foreign. Gallons.	Colonial. Gallons.	Total. Gallons.
England and Wales	9,053,676	2,037,458	2,607,353	13,698,487
Scotland.....	6,935,003	118,523	250,115	7,303,641

\* As the Inland Revenue Commissioners in their statistics do not distinguish between England and Wales, and give only totals for the two taken together, we cannot separate the case of Wales.

The Census Returns, issued every ten years, make it easy to calculate what the population must have been in any single year, assuming, as is always assumed in such calculations, that the *rate* of increase would not vary much between one census and the next. Dividing, then, the total gallons consumed in England and Scotland by the population estimated in this way, we get the following as the consumption of spirits in 1849 :—

	Gallons per head.
England and Wales .....	0·781
Scotland .....	2·575

Therefore in 1849 more than three times as much spirits was consumed per head in Scotland as in England.

This was at the close of the half century in which both countries were without Sunday Closing.

Consumption  
of Spirits five  
years before  
and five years  
after Sunday  
Closing began  
in Scotland.

Five years afterwards Sunday Closing became the law in Scotland, and the 1859 Return shows that the total consumption of spirits was, in the two periods of five years immediately before and immediately after it became law, as follows :—

#### CONSUMPTION OF SPIRITS, 1849 TO 1853.

	<i>British.</i>	<i>Foreign.</i>	<i>Colonial.</i>	<i>Total.</i>
England and Wales	48,151,471	9,188,015	13,139,721	70,479,207
Scotland.....	34,595,363	463,398	981,951	36,039,712

#### CONSUMPTION OF SPIRITS, 1854 TO 1859.

	<i>British.</i>	<i>Foreign.</i>	<i>Colonial.</i>	<i>Total.</i>
England and Wales	56,218,482	6,866,436	15,512,210	78,597,128
Scotland.....	27,975,788	411,784	691,616	29,079,188

These figures show that in SCOTLAND, in the five



years after Sunday Closing became law, the total consumption of spirits was *less by nearly seven millions of gallons* than in the five years before it became law, and that every five glasses of spirits consumed in Scotland in the earlier period were reduced to four in the second period. In ENGLAND, on the contrary, the total consumption *went up more than eight millions*, and every eight glasses of spirits consumed by England in the first period became nine in the second.

We have, however, to allow for the growth of population. For every twenty-four persons in Scotland in the first period there were twenty-five in the second period, and for every sixteen persons in England and Wales in the first period there were seventeen in the second. From this it follows that IN SCOTLAND *every five glasses per head* consumed in the first period were in the second *reduced below four*, but IN ENGLAND there was, not a reduction, but an increase, and *every twenty glasses consumed per head became twenty-one*.\*

This is an enormous change to work, that while England's consumption of spirits was growing faster than her population, Scotland, under Sunday Closing, struck out year by year one million in every five million gallons that she consumed, and day by day

---

\* Another way of stating the same thing is that for every ten glasses consumed in the first period the Englishman increased his ten to ten and a half, and the Scotchman reduced his below eight.

one glass from every five glasses drunk anywhere from end to end of her kingdom.

Consumption  
of Spirits in  
1849 and  
1897-98.

Such is the result that followed Sunday Closing at the beginning of the half-century; we turn now to see how the case stands at the end of it, after Sunday Closing has borne the chances and changes, and the wear and tear of nearly fifty years.

The following figures are from the Report of the Inland Revenue Commissioners for the year ending March 31st, 1898 :

#### CONSUMPTION OF HOME-MADE SPIRITS.

<i>England.</i>	<i>Scotland.</i>	<i>Ireland.</i>	<i>United Kingdom.</i>
21,981,562	6,760,037	4,156,674	32,898,273

#### CONSUMPTION OF HOME-MADE AND FOREIGN SPIRITS IN THE UNITED KINGDOM, YEAR 1897-8.

POPULATION (Estimated).	HOME MADE SPIRITS (Subject to Excise Duty).		FOREIGN AND COLONIAL SPIRITS (Subject to Customs Duty).		Gallons of Spirits of all kinds per head of Population.
	Gallons.	Gallons per head of Population.	Gallons.	Gallons per head of Population.	
39,916,000	32,898,273	·824	8,250,603	·207	1·031

The Tables from which these figures are taken, not having been prepared for the same purpose as the 1859 Return, omit one thing we want to know. They do not give the separate consumption in England and Scotland of the spirits that come from abroad. But in a volume entitled "Customs Tariffs

of the United Kingdom from 1800 to 1897," which was prepared by the Commissioners of Her Majesty's Customs, we have Tables which give, not indeed the quantities of spirits from abroad *consumed* in the two countries, but the quantity *paying duty* in the two countries for consumption. The difference is, as is explained in the foot note (page 163), that part of the spirits on which duty has been paid in one country is sent away for consumption in the other, or for consumption in Ireland. In the case of home-made spirits this difference may run into very large figures. The case, however, is altered with the spirits coming from abroad. As far as possible they are landed at the port nearest to the customers, in order to save railway carriage. In the case of home-made spirits each manufacturer does all he can to get his spirits consumed in other countries as well as in his own, and transfer from one part of the United Kingdom to another is his object. But with spirits coming from abroad the object is to avoid it. A further fact to be taken into consideration is that the whole quantity of these spirits from abroad that comes into the United Kingdom is small as compared with the quantity of home-made spirits, and the above Table shows that in the year ending in March, 1898, it was only a fifth-part of the total quantity of spirits. But an error which can only affect a fifth-part of what we are dealing with, and is likely to be small even in that, is not one that can vitally affect the conclusion, especially as even such inaccuracies as did creep in would probably more or less balance each other.

We may, then, in the case of spirits from abroad, take the amounts in the two countries paying duty as substantially the same as the amounts they separately consumed. The following Table showing these amounts is compiled from that special volume :—

CONSUMPTION OF FOREIGN AND COLONIAL SPIRITS,  
YEAR 1896-97.\*

—	FOREIGN SPIRITS.		COLONIAL SPIRITS (Rum).	
	Number of Imperial Gallons charged with Duty for consumption.	Amount of Duty.	Number of Imperial Gallons charged with Duty for consumption.	Amount of Duty.
England and Wales	3,635,830	£ 1,969,317	3,058,164	£ 1,656,504
Scotland ..	310,835	168,356	555,856	301,089
Ireland ..	249,823	135,315	472,364	255,864
United Kingdom	4,196,488	2,272,988	4,086,384	2,213,457

The foregoing materials now enable us to construct for ourselves the Table opposite of the change which has come over England and Scotland in the present half-century.

Through the growth of the population there were in England in the year 1897-98 five persons for every

---

\* The only further point to explain about the Table is that this volume was published too early to include particulars for the year ending in March, 1898, so the figures are taken for this particular item from the year before.

	HOME-MADE SPIRITS.	FOREIGN AND COLONIAL SPIRITS.	TOTAL SPIRITS.
	Gallons.	Gallons.	Gallons.
ENGLAND :			
1849.....	9,053,676	4,644,811	13,698,487
1897-98 ..	21,981,562	6,693,994	28,675,556
SCOTLAND :			
1849.....	6,935,003	368,638	7,303,641
1897-98 ..	6,760,037	866,691	7,626,728

three in 1849, and in Scotland there were in the year 1897-98 three persons for every two in 1849. Applying this to the figures in the Table, it follows that *every four glasses of spirits consumed per head in England in 1849 were by 1897-98 increased to five glasses per head, and every ten glasses consumed per head in Scotland in 1849 were by 1897-98, not increased, but reduced to seven glasses per head.* In England the consumption per head throughout the country increased by a quarter; in Scotland it diminished about a third.

The following Table shows the change in another form:—

	Gallons per head.	
	1849.	1897-98.
ENGLAND.....	0.781	0.923
SCOTLAND.....	2.575	1.808

Or to put the whole thing in one sentence, *while one Scotchman drank more spirits in 1849 than three Englishmen, by 1897-98, under Sunday Closing he drank less than two Englishmen.*

We turn now from the national drink of Scotland to the national drink of England.

## II.—BEER.

Difficulty of  
ascertaining  
the consump-  
tion of Beer in  
the two  
Countries.

The consumption of spirits in England, Scotland and Ireland has long been known with very great accuracy. Unfortunately this is not the case with beer, owing to the difference in the system adopted by the Excise Department for collecting the duty. In the case of spirits the duty may be paid either where they are manufactured or after they are transferred to another part of the United Kingdom, and the Department knows in which country they are consumed. But the duty on beer is always paid where it is manufactured. After beer has paid duty the authorities keep no record of what becomes of it. So the information nearest to what we want which the Department supplies is of those quantities *paying duty* in the separate countries, and it expressly says in the Annual Report that “the *actual consumption* in each part of the United Kingdom would differ from the quantities shown for England, Scotland, and Ireland respectively, owing to removals from one country to another. No statistics of such removals are available.” This seems at first to exclude all hope of ascertaining the separate consumption, but the table opposite will help us.

Difficulty  
practically  
overcome.



NUMBER OF BARRELS (36 GALLONS EACH).\*

YEAR.	ENGLAND.	SCOTLAND.	IRELAND.	UNITED KINGDOM.
1889-90 ..	27,168,172	1,101,019	1,998,699	30,267,890
1890-91 ..	28,098,295	1,181,595	2,059,949	31,339,839
1891-92 ..	28,475,056	1,172,643	1,983,853	31,631,552
1892-93 ..	28,414,723	1,153,997	2,003,563	31,572,283
1893-94 ..	28,559,583	1,200,683	2,029,560	31,789,826
1894-95 ..	28,071,152	1,240,306	2,070,880	31,382,338
1895-96 ..	29,468,964	1,369,086	2,132,760	32,970,810
1896-97 ..	29,913,500	1,443,052	2,184,581	33,541,133
1897-98 ..	31,304,835	1,492,316	2,243,089	35,040,240

C. TURNER,  
*Accountant-General.*

Inland Revenue,  
4th November, 1898.

\* The Table was specially prepared for the writer of this paper by the Inland Revenue Department in response to an enquiry of his pointing out its important bearing on the great question of Sunday Closing, and he hereby expresses his deep sense of obligation to the Department. The Table came just as this volume was going to press. Until now no information of this kind has been published, excepting for a few months prior to the meetings of the Financial Relations Commission. The necessary deduction has been made in the Table for the amount sent to Foreign Countries and the Colonies. The following figures taken from the last Annual Report of the Inland Revenue Commissioners will show what the difference is between the amount paying duty and the amount consumed in the respective countries, though the amount for the United Kingdom as a whole, is, of course, the same:—

Year ending 31st March, 1898 }	England. Barrels.	Scotland. Barrels.	Ireland. Barrels.
	30,369,466	1,829,954	2,840,820
Year ending 31st March, 1898 }	United Kingdom. Barrels.	Estimated Popula- tion of the United Kingdom.	Estimated con- sumption of Beer per head of the Popula- tion of the United Kingdom. Barrels.
	35,040,240	39,916,000	0.877†

† Of standard gravity.

The following letter enclosing the Table will explain it :—

INLAND REVENUE, SOMERSET HOUSE, W.C.,  
16th November, 1898.

SIR,—I am directed by the Board of Inland Revenue to explain as regards the question of Consumption of Beer that it was not until 1889, when an attempt was made to ascertain the true taxation of Ireland, that the approximate transfers of barrels of beer between the three parts of the United Kingdom were obtained. The Parliamentary Returns issued since that time show only the beer brewed in England, Scotland, and Ireland for consumption in the United Kingdom ; but I enclose for your information a statement showing an estimate of the quantities of beer consumed in each part of the United Kingdom, which has been obtained by making deductions from the Parliamentary Returns on account of the approximate transfers from one part of the United Kingdom to another.

I am, Sir,

Your obedient servant,

J. B. MEERS,

*Secretary.*

This new Table gives us exactly what we want for the year 1897-98, but valuable as it is, it does not enable us to complete the comparison between the present day consumption of beer and the consumption in the period when Sunday Closing was introduced into Scotland. Even Somerset House is unable to give the figures for the quantity consumed in that earlier period, as distinguished from the quantity on which duty was paid, the elaborate arrangements which are necessary for obtaining the information not having been adopted until the taxation of Ireland came with its imperative voice upon the field. At the same time it is pretty clear from other indications that there has been a shifting,

though not to a large extent, of the public taste in Scotland from whisky to beer, and the consumption of beer in Scotland is greater now than it was at the beginning of the half century.

The lowering of the consumption of spirits, which we saw amounted to about one-third, is a greater change than we could credit even to Sunday Closing, which, after all, is only the cutting off of one day in seven, and part of the diminished use of spirits is explained by the increased consumption of beer. Other powerful influences, however, have been at work in this long period of half-a-century, one of which, viz. the great rise in wages, would of itself account for a far greater increase of the consumption, not of beer alone, but of all liquors together.

Sunday Closing has, then, done two things in Scotland in the half-century. It has, in the face of everything, lowered the consumption per head of alcohol in all liquors taken together, and it has prevented the great increase in the consumption which would otherwise certainly have followed the remarkable rise in wages. In England, on the other hand, without Sunday Closing, there has been a definite and certain increase.

Finally, though the total consumption of alcohol in all liquors together at the beginning of the half-century is not known, the total consumption to-day in the three countries, which the new Table from Somerset House now enables us to state with definite knowledge, is most significant. In England the

present total consumption of alcohol is 2·502 gallons per head, in Scotland 1·732, in Ireland 1·602. In other words, *England without Sunday Closing consumes per head half as much alcohol again as the Sunday Closing Countries.*\*

### III.—WINE.

No statistics are available which are exact enough for a comparison of the consumption of wine in 1849 and in 1897-8. Wine, however, is so costly that it is but a small item in the national consumption,† and any slight reduction which Sunday Closing may have affected with wine could not materially alter the figures for the national consumption of intoxicating liquors as a whole.

#### (d) FINAL COMPARISONS.

##### I.—SPIRITS.

##### A.—HOME MADE SPIRITS.

The consumption of British and Irish spirits in the three countries has long been known with precision. The latest Annual Report of the Inland

---

\* This is exclusive of wine, and as England is probably the largest proportionate consumer of wine, the above statement must be under the mark for all alcohol taken together.

† For every gallon of wine seventy-seven gallons of beer are consumed.—Parliamentary Papers, No. 408, 1897, p. 10,

Revenue Commissioners gives the following figured for the two years ending March 31st, 1898 :—

Year.	England.	Scotland.	Ireland.
1896-7 ..	21,296,789	6,622,190	4,207,259
1897-8 ..	21,981,562	6,760,037	4,156,674

### B.—FOREIGN AND COLONIAL SPIRITS.

The quantities of these spirits coming to the ports and used as beverages in the United Kingdom have also been known with precision, but after leaving the ports the quantities consumed in the three countries separately were not known with precision until the period of the Financial Relations Commission. The last Annual Report of the Inland Revenue Commissioners only gives the total for the United Kingdom, but in a special volume issued by the Customs Department, and entitled, *Customs' Tariffs of the United Kingdom from 1800 to 1897*, the following figures are given for the two years ending March 31st, 1897\* :—

### FOREIGN AND COLONIAL SPIRITS.

#### A.—ENGLAND.

Year.	Foreign Spirits. Number of Imperial Gallons charged with Duty for Consumption.	Colonial Spirits (Rum) Number of Imperial Gallons charged with Duty for Consumption.	Total Foreign and Colonial Gallons.
1895-96 .....	3,660,808	2,838,757	6,499,565
1896-97 .....	3,635,830	3,058,164	6,693,994

#### B.—SCOTLAND.

1895-96 .....	305,395	541,777	847,712
1896-97 .....	310,835	555,856	866,691

#### C.—IRELAND.

1895-96 .....	248,099	438,157	686,256
1896-97 .....	249,823	472,364	722,187

\* The volume having been published in the course of the year 1897, it does not contain the figures for the year ending in March, 1898.

TOTAL PRESENT CONSUMPTION PER HEAD  
(Home made, Foreign, and Colonial).

<i>England.</i>	<i>Scotland.</i>	<i>Ireland.</i>
0'923 gallons.	1'808 gallons.	1'083 gallons.

TOTAL CONSUMPTION.

<i>Year.</i>	<i>England.</i> Barrels.	<i>Scotland.</i> Barrels.	<i>Ireland.</i> Barrels.
1897-98 .....	31,304,835	1,492,316	2,243,089
Total for United Kingdom ...	...	...	35,040,240 barrels.

### III.—WINE.

The consumption of Wine in the three countries is not even now known with precision, and as from its costliness it is drunk only by the well-to-do, the consumption of wine would not, in any case, be so much affected by Sunday Closing. The usual estimate is that 10 per cent. of the wine consumed in the United Kingdom is consumed in Scotland, and another 10 per cent. in Ireland, that being, roughly, the proportion of the populations of Scotland and Ireland to the population of the United Kingdom. But the method of estimating by the populations would obviously not show the change made by Sunday Closing in those two countries. So no figures are given there for wine excepting that the total consumption in the United Kingdom for the year 1897 was 15,780,400 gallons.



## XI.

## APPENDICES.

# Mortality of Publicans and their Employees.

## REGISTRAR-GENERAL'S STATISTICS.

THE Registrar-General of births, deaths and marriages, after issuing (in 1895) the Fifty-fifth Annual Report of his Department, published two years later a special Supplement to it, prepared with enormous labour, which contains tables of the rate and of the causes of mortality in the different callings and occupations. Efforts had been previously made by Dr. Farr, Dr. Ogle and others to ascertain "the mortality of occupations." Dr. Ogle, after quoting statistics from the best authorities then available, says,

"The mortality of men who are directly concerned in the liquor trade is appalling; the comparative mortality figure for brewers being 1361; for innkeepers, publicans, and generally all dealers in spirits, wine or beer 1521; and for inn and hotel servants no less than 2205, whereas for maltsters who are only concerned with the materials and not with the liquor itself, the figure is only 830. . . The mortality of innkeepers and publicans is 52 per cent above the mortality of all males. . . The mortality attributed to *alcoholism*," *i.e.* killing themselves by drinking, "is far higher for innkeepers and publicans than for any other industry, and more than five times as high as the average."\*

---

\* The passage is quoted by Arlidge.

J. T. Arlidge, Milroy lecturer at the Royal College of Physicians in London, in his book entitled "The Hygiene, Diseases, and Mortality of Occupations," says, on page 151.

"The factors in their case are:—abuse of the beverages they deal in, indoor lives of little activity, and the influence of bad trade customs. There is a consensus of opinion on all hands that the value of life among publicans stands near the bottom of the scale when all tables are tabulated."\*

In the special Supplement, however, issued by the Registrar-General in 1897, the mortality of occupations is ascertained on surer ground. Every actual case of death, in the year he is dealing with, of a person in an occupation was counted and set down under the heading of that occupation and separately for each class of diseases. Thus we have what the mortality in the different occupations *actually was* in England and Wales, and in a population so vast the accidental variations which occur with a limited number of cases are merged, and the real working of the causes of mortality in the different callings appears.

The method which the Registrar-General adopted for making the comparison was first to ascertain the average mortality, lumping all kinds of occupation together, for each specified cause of death. That was taken as 100, and the figures in the columns for each separate occupation show the number of persons who die in that occupation for every 100 who die from the same cause in all occupations put together. Thus the figures themselves give, in each case, the per centage.

---

\* See also a paper by Humphreys on "Class Mortality Statistics" in the Statistical Society's Journal for June, 1887.

The following tables are taken from Part II., pages xxxviii. and xlii. of this Supplement. The first gives the rate of mortality of persons occupied in the sale or manufacture of intoxicating drinks, classified under the different causes of death. The second gives corresponding particulars for half-a-dozen other occupations and for the average for all classes of occupied males, which will be sufficient for purposes of comparison.

TABLE I.—PUBLICANS (INNKEEPER AND SERVANT).

	Occupied Males.	Maltster.	Brewer.	PUBLICAN (INNKEEPER AND SERVANT).			
				England, and Wales.	London.	Industrial Districts.	Agricultural Districts.
All Causes.....	100	93	150	174	193	204	141
Influenza .....	100	91	139	139	158	130	161
Alcoholism .....	100	108	315	723	977	715	531
Rheumatic Fever	100	129	186	229	243	314	114
Gout .....	100	150	500	600	550	500	750
Cancer .....	100	139	159	120	152	134	107
Phthisis .....	100	74	148	168	242	170	124
Diabetes .....	100	86	243	271	343	300	114
Diseases of Nervous System .....	100	54	152	181	137	222	179
Diseases of Circu- latory System ..	100	103	155	151	163	175	132
Diseases of Respira- tory System ....	100	112	143	135	174	193	75
Diseases of Liver..	100	144	219	644	378	804	626
Other Diseases of Digestive System	100	93	168	168	136	261	139
Diseases of Urinary System .....	100	73	190	210	224	207	222
Accident .....	100	46	88	82	93	82	89
Suicide .....	100	57	121	207	243	193	150
All other causes ..	100	112	108	135	109	164	105

TABLE II.—SPECIMEN OCCUPATIONS.

	Occupied Males.	Shopkeeping Class.	Publisher, Bookseller, Stationer.	Chemist, I ruggist.	Tobacconist, &c.	Milk- seller, Cheese- monger, &c.	Fishmonger, Poulterer.
All Causes.....	100	90	87	97	105	111	101
Influenza .....	100	91	73	112	73	182	94
Alcoholism .....	100	108	77	138	192	123	215
Rheumatic Fever..	100	114	86	186	129	100	143
Gout .....	100	100	300	450	100	200	150
Cancer .....	100	95	116	125	116	132	95
Phthisis .....	100	93	111	97	151	90	86
Diabetes.....	100	143	186	129	200	143	100
Diseases of Nervous System .....	100	100	101	148	100	87	109
Diseases of Circu- latory System ..	100	93	90	87	87	117	110
Diseases of Respira- tory System ....	100	81	70	59	82	113	107
Diseases of Liver..	100	115	119	133	156	122	144
Other Diseases of Digestive System	100	96	57	68	100	114	79
Diseases of Urinary System .....	100	107	78	137	124	122	120
Accident ... ..	100	44	19	63	35	107	53
Suicide .....	100	121	64	221	114	200	150
Other Causes ....	100	91	100	100	103	103	86

The Registrar-General, writing with the figures before him, not for these specimen occupations only, but for all kinds of occupation, himself calls attention to some of the more striking points in regard to the different classes, and of the publican he says:—

“Taking publicans, without distinction of locality, the tables show that they die seven times as fast as occupied males from alcoholism, six-and-a-half times as fast from diseases of the liver, six times as fast from gout, and more than double as fast from diseases of the urinary system, from rheumatic fever, from diabetes, and from suicide.”

The importance of this can hardly be exaggerated. But there is one point of the very gravest moment. Looking at the amount of drink taken by publicans themselves, not only as shown by the fact that they drink themselves to death seven times faster than the average, but also by their high rate of mortality from the diseases which are specially caused by drink, are the men in this "groggy" condition, as the old phrase is, the men to be in charge of drink for the public, and to keep back the liquor when the customers are tempted to take too much? And yet the publican is called "the guardian of public morality!" Of course there are large numbers of publicans who are never found in that condition, but what a serious matter it is that so many are, as these statistics prove!

#### HOURS OF LABOUR OF BARMAIDS AND OTHER FEMALE EMPLOYEES IN LICENSED HOUSES.

---

#### ROYAL COMMISSION REPORT.

The following is taken from the Report of the Royal Commission on Labour, this being a part of a report prepared for the Commission by Miss Orme, Assistant Commissioner, and founded on her personal investigation of the cases. [The official reference to her report is Parliamentary Papers, 1893, sessional volume xxxvii, Pt. I.]

TABLE OF HOURS.

HOURS PER WEEK:—								
(a) Exceeding ....	—	50	60	70	80	90	100	AGGREGATE NUMBER EMPLOYED.
(b) Not exceeding..	50	60	70	8	90	100	—	
NUMBER EMPLOYED ;								
(a) In Licensed Houses ....	20	45	262	99	59	19	5*	509
(b) In Temperance Houses ....	18	50	10	—	—	—	—	78
TOTAL.....	38	95	272	99	59	19	5	587

The hours in the above table do *not* include their mealtimes, unless Miss Orme “had reason to think they took their meals without sitting down,” and this, she says, must be borne in mind in comparing their hours with those allowed by law to be worked in factories and workshops and by young people employed as shop assistants. Nor do the above hours include the time for dressing after the early morning work. They are the hours of actual service. It will be noticed that of the 509 Miss Orme reports upon that work in licensed houses about one in every six work over eighty hours a week, which is not far from *twice* the “eight hours a day” now spoken of as the minimum of labour.

---

\* Miss Orme reports that the five whose hours exceeded 100 varied from 103 to 105 hours' labour per week.



**Hours that Licensed Houses may legally open.\***

## IN LONDON :—

On Saturday, from 5 a.m. to midnight ... or 19 hours.

On other week days, from 5 a.m. to 12.30 ,, 19½ ,,

On Sundays, from 1 to 3, and from 6 to 11 ,, 7 ,,

Total per week, 123½ hours.

## IN THE ENVIRONS OF LONDON AND IN TOWNS AND POPULOUS PLACES :—

On week-days, from 6 a.m. to 11 p.m. ... or 17 hours.

On Sundays, from 12.30 to 2.30 (or else

1 to 3), and 6 to 10, ... .. ,, 6 ,,

Total per week, 108 hours.

## IN OTHER PARTS OF ENGLAND :—

On week-days, from 6 a.m. to 10 p.m. ... or 16 hours.

On Sundays, from 12.30 to 2.30, and from

6 to 10 ... .. ,, 6 ,,

Total per week, 102 hours.

With so many hours of serving to be filled up, it is obvious that the natural and inevitable tendency would be to very long hours of labour for either male or female employees, except in large establishments where more persons can be paid for to divide the work. It is also to be remembered that even after the legal hour for closing there are still *bonâ fide* travellers and lodgers to be served.

The main cause, the very pinch, of these intolerable and most injurious hours is the addition, on the top of all the rest, of the Sunday work. For that the State is responsible because of its special legislation permitting public-houses to be opened on Sundays. The State should be the guardian of these employees, and it is the duty of every citizen to take part in making it so.

---

\* Quoted from Miss Orme's report.

# **SERIAL PUBLICATIONS**

OF THE

## **IDEAL PUBLISHING UNION, Ltd.**

---

### **THE TEMPERANCE RECORD.**

Weekly 1d., 6s. 6d. per annum, post free. The Weekly Organ of the National Temperance League.

### **THE TEMPERANCE MIRROR.**

Monthly 1d., 1s. 6d. per annum, post free. The Monthly Organ of the National Temperance League.

### **THE WHITE RIBBON.**

Monthly 1d., 1s. 6d. per annum, post free. The Organ of the National British Women's Temperance Association.

### **THE UNITED TEMPERANCE GAZETTE.**

Quarterly 3d., 1s. 6d. per annum, post free. The "Magazine de Luxe" of the Temperance Movement, and Organ of the United Temperance Councils.

### **THE MEDICAL TEMPERANCE REVIEW.**

Monthly 2d., 2s. 6d. per annum, post free. The Organ of the British Medical Temperance Association.

### **THE VEGETARIAN.**

Weekly 1d., 6s. 6d. per annum, post free. The Weekly Organ of the Vegetarian Movement.

### **THE VEGETARIAN MESSENGER AND REVIEW.**

Monthly 2d., 3s. per annum, post free. Organ of the Vegetarian Society, and of the Vegetarian Federal Union.

### **THE ABSTAINER.**

Monthly 1d., 1s. 6d. per annum, post free. A Monthly Organ of Temperance Reform, and of the Sunday Closing Special Campaign.

### **THE TRADE UNIONIST.**

Monthly 3d., 5s. 6d. per annum, post free. A High-class Illustrated Magazine.

**Many other Serials are also Supplied to Order.**

**THE IDEAL PUBLISHING UNION, Limited,**

*(The National Temperance Publication Depot),*

**33, PATERNOSTER ROW, LONDON, E.C.**

Important Publications of the Ideal Publishing Union, Ltd.

---

THE MAGAZINE DE LUXE.

Profusely Illustrated.

Annual Subscription, 1/6

# The United Temperance Gazette,

CONSISTING OF

Articles written by recognised Temperance Leaders, interesting Reminiscences, the Progress of Legislation, and a general account of United Work.

*This Gazette, beautifully illustrated, is issued quarterly.*

PRICE THREEPENCE.

POST FREE 4½d. PER ANNUM, 1/6

"A splendidly illustrated quarterly . . . fully up to date in its advocacy."—*The Abstainer*.

"This is an ideal magazine, a luxury for the hands, and a feast for the eyes."—*Alliance News*.

"The *Gazette* has my most cordial good wishes."—*Canon Basil Wilberforce*.

---

THE BOOK.

One Shilling. Post Free, 1/2

# Temperance in the Victorian Age.

By the REV. DAWSON BURNS, D.D.

*Good Paper. Clear Type. Chaste Binding. Cloth and Gold.*

"'Temperance in the Victorian Age' is in many of its aspects an inspiring theme, and few men are better qualified than Dr. Dawson Burns to do justice to it as an encouraging record of 'Sixty Years of Temperance Toil and Triumph.'"—*The Times*.

"He has collected an excellent summary of facts."—*Pall Mall Gazette*.

"Everyone interested in the Temperance question will be glad to have this concise and attractive account of . . . toil and triumph."—*The Rock*.

"In this interesting handbook Dr. Dawson Burns traces the growth of the reform in its varied ramifications."—*The Christian*.

---

IDEAL PUBLISHING UNION, LTD.,

(National Temperance Publication Depot),

33, PATERNOSTER ROW, LONDON, E.C.

Important Publications of the Ideal Publishing Union, Ltd.

An Enormous Success. 86pp., with Portrait, 1d. Post Free, 2d.

# The Penny Temperance Classics

Edited by the Rev. DAWSON BURNS, D.D.

## No. 1. The Medical Side of the Drink Question.

By SIR BENJAMIN WARD RICHARDSON.

## No. 2. Selections from the Temperance Sermons and Speeches of the Very Rev. F. W. Farrar, D.D.

### PRESS NOTICES OF No. 1.

"In fourteen chapters the whole question is presented in a way which must carry conviction to every mind that values truth . . . Even superficial readers cannot fail to be impressed by the evidence laid before them."—*Scottish Reformer*.

"Such a work from such a pen is sure to be of value."—*Hospital Gazette*.

"Together with the biographical note added by the Editor, and a new portrait, the book is a wonderful pennyworth."—*Christian Million*.

"There can be no doubt of the extreme value of this little book to Temperance speakers and workers."—*Temperance Chronicle*.

*A New and Popularly Written Work on*

# THE BEVERAGES WE DRINK.

CONTAINING INTERESTING CHAPTERS ON—

MILK, WATER, TEA, COFFEE, COCOA, MINERAL WATERS,  
BEER, WINES, Etc.

By WALTER N. EDWARDS, F.C.S.,

Author of "*Medicated Wines and their Dangers*," etc., and Science  
Lecturer to the United Kingdom Band of Hope Union.

**Price One Shilling. Post Free, 1/2.**

This Book will be found of great value to all Teachers and Speakers  
on Temperance Platforms.

**IDEAL PUBLISHING UNION, LTD.,**

33, PATERNOSTER ROW, E.C.

NOT TO BE TAKEN AWAY



## Date Due

[illegible]



BV 133 .C3

010101 000

The case for Sunday closing, c



0 1163 0200802 8

TRENT UNIVERSITY

LR

BV133 .C3

The case for Sunday closing.

DATE

363921  
ISSUED TO

363921

